



A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND.

VOL. VII.

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724 Montgomery St.]

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## GEMS OF THOUGHT.

The best excuse is to have none.

Wisdom is only magnified common sense.

Ideas unexpressed are only so much gold stored in vaults.

History is not fable agreed upon, but truth disagreed upon.

Greatness thrust upon the wrong man makes him look little.

Having decided for yourself, grant the same privilege to others.

Times go by turns, and chances change by course; From foul to fair, from better hap to worse.

It is less pain to learn in youth than to be ignorant in age.—Dr. Johnson.

It is more honorable to fail than to cease pushing for fear you will fail.

It is not so honorable to descend from a high ancestry as to ascend from a low one.

A fraud may be polished to look like the real, but will soon need another rubbing.

Fortunes are made by taking opportunities; character is made by making them.

Too great refinement is false delicacy, and true delicacy is solid refinement.—Goldsmith.

Still to ourselves in every place consign'd, Our own felicity we make or find.

Kind words are the brightest flowers in earth's existence—they make a paradise of the humblest home.

Do not allow idleness to deceive you; for while you give him to-day he steals to-morrow from you.

He who observes the speaker more than the sound of words will seldom meet with disappointment.—Lavater.

He is not a man who doth not delight to make some returns thither whence he hath found great kindness.—Barras.

Life does not count by years. Some suffer a lifetime in a day, and so grow old between the rising and setting of the sun.

From my mother I learned piety and benevolence, and abstinence not only from evil deeds but from evil thoughts.—Antoninus.

He who has a thousand friends Hath not a friend to spare; But he who has one enemy Will meet him everywhere.

The streams of small pleasures fill the lake of happiness, and the deepest wretchedness of life is the continuance of petty pains.—Fielding.

Great merits or great failings will make you respected or despised; but trifles, little attentions, mere nothings, either done or neglected, will make you either liked or disliked in the general run of the world.—Chesterfield.

[Written for the Golden Gate.]

## Karma.

BY ALLEN GRIFFITHS, F. T. S.

"The Law of Karma is the law of the conservation of energy on the moral and spiritual planes of Nature."

If the Karmic Law is considered in the dual light of Reward and Punishment, both phases will be found to have for their distinct object the same end, viz.: the subjection and irradiation of the lower nature in man looking to final union of the individualized spirit with the One Life. The spirit's manifestation in man's lower nature is absolutely necessary for its subsequent growth into the Divine, and it is during its manifestation in the human soul—the fifth principle in the septenary scale—that the Karmic Law operates.

Karma results from what is known as free will, and not until free will comes into operation, through the consciousness of right and wrong, does Karma begin to exercise influence tending to the higher manifestation of the spirit.

All spirit is perfect, potentially. The spirit of one man is just as perfect as that of another man, but the manifestation of the spirit may be very much higher in degree in the one than in the other. Now, why this difference of manifestation? Why is found in one man the exercise of pure and noble thoughts and deeds, and in another the exercise of much that is degrading and debasing? Both spirits are equally perfect. Is it not because the first has largely learned the lesson of life, and the last has not, or is in process of learning it?

It is said that "we shall know all things," but before one can know one must learn, and there are many ways of learning. Much knowledge is gained through actual personal experience, and that often comes very hard; other knowledge is acquired by observation of the experience of others, and also by analogy; again, by intuition, the messenger that communes with man in his higher states. If knowledge gives wisdom, then does it endure through all time. What a given person is in his present life he has learned to be, either in this life or some previous one here upon this earth. If his spirit is manifesting a pure and noble life, he has learned his lesson well, and, furthermore, such an one is in the state of approachment to the Divine from whom flows all good. *This is Reward.*

How about the brother who is yet living in his lower nature, has he learned his lesson, or is he learning it? It would appear that he is in process of learning, and though it is a severe school he attends, yet must he be disciplined and acquire before he can progress, for this is the law of progression, and no one is above the law. His present condition is the effect of causes generated either in this life or some previous life, or lives, for the Good or Bad Karma of one life does not necessarily exhaust itself in one life.

Then, will he ultimately learn? Nature is kind, time an opportunity will be afforded him, but if he knowingly and perversely persist in a downward course, then, at last, will he cease to exist as a being on the upward way, and the spirit will be returned from whence it came, again to begin the long upward journey which it must successfully travel ere it gain the goal of the gods. But we will assume that he does learn and progress, then how does he proceed? One thing is certain, he must do so of, by and through himself. No one can perform another's duty. No one can carry another's burden. Each man answers for himself alone. Every man fails or succeeds by himself alone. A cruel law? Yes, when it is opposed, but none more kind, wise and just when conformed to. Sometimes a man may be seen upon the verge of evil, shall he be forcibly prevented from falling? Would not that be mistaking the effect for the cause? Would that course reach the desire which lies behind and actuates the deed? Influence and all means may be exerted in an endeavor to cause him to see his error; hope and encouragement offered with the view of effecting reformation, but if he still persist in his course, he must fall, and the fall will cause pain and suffering, and it is then realized that the erring one

needed pain and suffering, else would he have stopped short of it. *This is punishment.*

Punishment is solely for the purpose of reformation and instruction, and exists not else. The depth of suffering, misery and degradation to which some souls descend, almost inevitably results in ultimate good, and is necessary or it would not be. From the bottom of the well the stars may be seen when not discernible to those upon the surface.

The operation of the Karmic Law is often shrouded in mystery, but for that reason its absolute justice at all times and under all circumstances should not be questioned.

Two children are born of the same parents; one physically perfect, entering and passing through life surrounded by a perfect halo of happiness; the other born a cripple, or, with seeds of disease lurking in its blood, engendering a life of torture. Now, how reconcile the happiness of the one and the misery of the other with the idea of justice. Yet, justice pure and absolute does uphold itself. Certainly, if the attempt is made to solve the problem solely upon what is known of these beings in this one life, failure will attend the effort; but if an understanding of the Karmic Law in its operations as exercised and running through their many lives is had, one is then in a position to recognize the exact justice of their conditions in their present incarnation. These two spirits are the same that have manifested many times hitherto in different personalities, and during those states have generated effects, made good and bad Karma, which they are now, in their present personalities, working out; they are not only working it out, but are doing so in the very best conceivable way which kind nature can devise for their greatest progress.

Chance does not figure as a factor anywhere in the scheme of nature. Accidents may happen—that is, the occurrence of the unlooked for and the unexpected, but nothing in the cosmos transpires without cause and reason. If chance were recognized and admitted as accounting for conditions, then would enter with it the justice of shifting responsibility which would produce a most disastrous state of affairs. Happily for man it is otherwise ordered. If a man were born with evil and led a low, degraded life, he might with justice say, when held responsible for the results of such a life, "Oh, I couldn't help it; I inherited this evil; it is not my fault, and I should not, therefore, merit punishment." Strictly speaking, a man does not inherit any trait or characteristic from his parents. The law of heredity, as usually understood and commonly accepted, does not hold in fact, nor can it account for the many apparently unjust conditions in which man exists.

Only by the light of the Karmic Law can the inequalities and the seeming injustice of many phases of life be made to accord with exact justice, and enable man to account for and understand his present environment, and as to the how and the why of life in general and of himself in particular. Parents do not stamp offspring with their own personal traits and characteristics in any particular whatever; they are simply and alone, media through which the spirit manifests itself in another one of a long series of personalities or embodiments through which it is passing in its upward progress. A spirit having passed its allotted period in Devachan, merges into unconsciousness and is ready for rebirth; by the Law of Affinity it is attracted to that pair of spirits already manifesting in objective life, through which it can best manifest itself in another personality in exact accord with its own conditions and needs for growth. This is the sole reason and object for its rebirth. A spirit thus drawn to an objective pair is necessarily akin to them, and will, therefore, manifest in a body resembling in physical likeness those through whom it manifests. It will also evince mental and moral characteristics of similar nature.

Now, the body is simply a material expression of the spirit's stage of growth and development, and is the result of the spirit's own creative power; therefore, the body, with all it is and has, comes not from the parents, but from the spirit. The parents supply the crude material in the beginning, but the spirit weaves its own fleshly environment. The per-

sonality manifested by the incoming spirit will not be exactly like one or both the parents, but will probably resemble both in form, feature and character. If it be more like the father than the mother, it is because of the more positive character of the former, and *vice versa*. This fact accounts for the manifold variety of character and countenance which never exactly duplicates itself—in short, it is the law of the expression of personality.

If man were born with evil, which is impossible, he might with justice shift the responsibility of evil deeds, but he is not born with evil, only with an inclination to, and capacity for, it, and therefore if he yield to it, "the last stage of the man is worse than the first." If he overcomes the inclination, which he must do in and of himself; if he has learned his lesson in this life, or previous ones, profitably, it may be through great tribulation, he will overcome. All of whatever good he has acquired in the past stands to his credit and constitutes a reserve account upon which he may draw for present and future needs. All, also, of whatever evil that has figured in his past, still exists potential for greater evil unless it shall be transmuted into the pure gold of good. Spirit, in essence, is potentiality of being, and evolves from and out of itself actuality; that is, fulfills its own prophecy of itself by becoming. Good is its only real and true condition, but in its evolution toward the higher states, various phases are manifested, and so-called evil is one of them. In this sense an evil man is good, but of an inferior degree, yet necessary as one of the steps leading to the highest good.

A spirit is what it has become, and when it manifests as man, it is because it has actually become that which constitutes man.

How is Karma generated? Karma exists for man's benefit, not man for Karma's benefit. Man, in fact, creates Karma, and yet, to an extent, is a servant of it. In ignorance, it is his master. Enlightened and endowed with a knowledge of his destiny, inspired by high motives and an unswerving will, it becomes his slave and serves the purpose of exalted ends.

Spirit, manifesting as man, has reached the point of free will, and at once begins the generation of Karma, good and bad. Hitherto, it has been guided by an inexorable law, which admitted of no deviation from a straight and upward progress.

Now, for the first time, the spirit realizes its power of choice. Feeling the impetus of action, unrestrained and unbridled, it plunges into new and strange experiences. It has yet to learn that power, capacity, and liberty exist for higher purposes than for selfish gratification, ability to acquire, and free license to appropriate, destroy, or dissipate.

Now begins its course down the descending arc. It leads to sorrow, suffering, misery, and sometimes death. Not till it has tested all things, not till it has learned the alchemist's secret of transmuting base metal into pure gold, does it begin to climb the ascending arc, and come into the light of a more perfect day. So is Karma made. Good produces good, evil causes evil. As a man sows, so shall he reap. When he realizes that good only is best and imperishable; that self-deception is productive of evil equally with deception of others; that dishonesty, all intemperance and egotism are the rocks upon which he is broken; then, and then only, will he have learned the lessons of life. Until he does learn these things, on this earth he will remain, nor will the spirit feel the attraction drawing it to higher realms, until the grossness of its present state is sublimated, and transmuted into a more refined and exalted existence.

For eons of time is our earth destined to be the scene of action of the whole human race. Three score years and ten is not the measure in which may be obtained the almost infinite possibilities of the individual, susceptible of attainment on this earth; nor can he leave any plane of nature for a higher, unless, having acquired all held within the limits of that plane. One life of seventy years does not, in any sense of justice, entitle a man to an eternity of bliss. Admit there is an eternity, but the bliss and happiness are qualities inherent in the spirit—not something groping blindly about in an unlimited immensity, waiting for someone to appropriate them; therefore, bliss and happiness are just as possible here on this earth as anywhere in the distance or fu-

ture, and may, sooner or later, be attained here.

Bliss and happiness are attributes of state and condition, not of place and location. Heaven is not located at some point above, nor hell at some point below, but both may be here and now. They are often near neighbors. The earth, objective life, is the plane of action for all mankind, and the Karmic Law is its kind and just friend. Nature is not limited as to ways and means by which to achieve her ends, but is wonderfully prolific in resources, so that none need be lost who will to be saved.

When the unruly and impatient spirit needs schooling, the means are always at hand for that end. Perhaps not all men require severe and repeated lessons. It may not be necessary that everyone shall pass down through the deep valleys of humiliation many times; but, if the way leads through gloomy passes and shadowy vales, over the treacherous morass and dark waters, then must it be traveled, and alone. But even in the darkness and the gloom, the Lamp burns to illumine the path, if man will but let its rays shine from within, and, be the way ever so long, and the road ever so hard, yet shall he reach the goal at last.

There can be no fault with the Karmic Law, but there may be with our conceptions of it, and it would be robbed of its chief attributes, were man, in his ignorance, able to control its operations according to his own finite conceptions.

It stands firm on the Rock of Ages, unalterable and inexorable, and if man, in his puny attempts to shake its foundations, casts himself against its jagged sides, he is but bruised and wounded for his pains; but, if he seek its shelter in the dark and stormy hours of life, he may hear the Voice high above the blast commanding the waters, "Thus far shalt thou come, and no further; here shall thy proud waves be dashed and broken."

## Letter From Dr. Aspinwall.

EDITOR OF GOLDEN GATE.

Thinking of you and the many friends in your beautiful city, I feel like sending you a few lines from this point, in regard to the work being done here. On my arrival home, I was forced to keep very quiet for a month, in order to obtain the rest my mental and physical required.

But June 1st, I leased the People's Theatre, and opened meetings with Mrs. Aldrich, of Philadelphia, as speaker. She is a lady of pleasing address, good presence, an able, ready, and interesting speaker, and a good psychometric reader. The audiences have numbered from two hundred to four hundred, but the weather is so excessively hot that I expect to discontinue them after next Sunday, unless Mr. Harry Abbott, who has just reached here, and is said to be a good test medium, will continue them alone, or with Mrs. Aldrich.

I expect to leave here for the Clinton Camp-Meeting the last of this month, and remain until September 1st, and then return to your beautiful city as soon as possible, with the intention of making it my home for at least a few years to come.

Mrs. Aldrich also hopes to visit California the coming Winter, and any society wishing the services of a good, true woman and a noble worker for the cause, can secure her services on very reasonable terms, by addressing her in my care until September 1st.

The GOLDEN GATES have been received each week, and many have blessed the hearts and homes of Spiritualists, and carried conviction to the hearts of many investigators. Those on hand still unsold I shall take with me to the Clinton Camp-Meeting, and do the best I can with them; and if you choose to send me a package there, will do my best to increase the circulation and subscription list of your excellent paper. Will write you again from there. I am, as ever, your friend and brother,

S. N. ASPINWALL.  
MINNEAPOLIS, Minn., July 13, 1888.

The last resort a man has recourse to, in the conduct of himself, is his understanding, for though we distinguish the faculties of the mind, and give the supreme command to will, as to an agent, yet the truth is the man who is the agent determines himself to this or that voluntary action, upon some precedent knowledge, or appearance of knowledge, in the understanding.—John Locke.





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If man were born with evil, which is impossible, he might with justice shift the responsibility of evil deeds, but he is not born with evil, only with an inclination to, and capacity for, it, and therefore if he yield to it, "the last stage of the man is worse than the first." If he overcomes the inclination, which he must do in and of himself; if he has learned his lesson in this life, or previous ones, profitably, it may be through great tribulation, he will overcome. All of whatever good he has acquired in the past stands to his credit and constitutes a reserve account upon which he may draw for present and future needs. All, also, of whatever evil that has figured in his past, still exists potential for greater evil unless it shall be transmuted into the pure gold of good. Spirit, in essence, is potentiality of being, and evolves from and out of itself actuality; that is, fulfills its own prophecy of itself by becoming. Good is its only real and true condition, but in its evolution toward the higher states, various phases are manifested, and so-called evil is one of them. In this sense an evil man is good, but of an inferior degree, yet necessary as one of the steps leading to the highest good.

A spirit is what it has become, and when it manifests as man, it is because it has actually become that which constitutes man.

How is Karma generated? Karma exists for man's benefit, not man for Karma's benefit. Man, in fact, creates Karma, and yet, to an extent, is a servant of it. In ignorance, it is his master. Enlightened and endowed with a knowledge of his destiny, inspired by high motives and an unswerving will, it becomes his slave and serves the purpose of exalted ends.

Spirit, manifesting as man, has reached the point of free will, and at once begins the generation of Karma, good and bad. Hitherto, it has been guided by an inexorable law, which admitted of no deviation from a straight and upward progress.

Now, for the first time, the spirit realizes its power of choice. Feeling the impetus of action, unrestrained and unbridled, it plunges into new and strange experiences. It has yet to learn that power, capacity, and liberty exist for higher purposes than for selfish gratification, ability to acquire, and free license to appropriate, destroy, or dissipate.

Now begins its course down the descending arc. It leads to sorrow, suffering, misery, and sometimes death. Not till it has tested all things, not till it has learned the alchemist's secret of transmuting base metal into pure gold, does it begin to climb the ascending arc, and come into the light of a more perfect day. So is Karma made. Good produces good, evil causes evil. As a man sows, so shall he reap. When he realizes that good only is best and imperishable; that self-deception is productive of evil equally with deception of others; that dishonesty, all intemperance and egotism are the rocks upon which he is broken; then, and then only, will he have learned the lessons of life. Until he does learn these things, on this earth he will remain, nor will the spirit feel the attraction drawing it to higher realms, until the grossness of its present state is sublimated, and transmuted into a more refined and exalted existence.

For eons of time is our earth destined to be the scene of action of the whole human race. Three score years and ten is not the measure in which may be contained the almost infinite possibilities of the individual, susceptible of attainment on this earth; nor can he leave any plane of nature for a higher, unless, having acquired all held within the limits of that plane. One life of seventy years does not, in any sense of justice, entitle a man to an eternity of bliss. Admit there is an eternity, but the bliss and happiness are qualities inherent in the spirit—not something groping blindly about in an unlimited immensity, waiting for someone to appropriate them; therefore, bliss and happiness are just as possible here on this earth as anywhere in the distance or fu-

ture, and may, sooner or later, be attained here.

Bliss and happiness are attributes of state and condition, not of place and location. Heaven is not located at some point above, nor hell at some point below, but both may be here and now. They are often near neighbors. The earth, objective life, is the plane of action for all mankind, and the Karmic Law is its kind and just friend. Nature is not limited as to ways and means by which to achieve her ends, but is wonderfully prolific in resources, so that none need be lost who will be saved.

When the unruly and impatient spirit needs schooling, the means are always at hand for that end. Perhaps not all men require severe and repeated lessons. It may not be necessary that everyone shall pass down through the deep valleys of humiliation many times; but, if the way leads through gloomy passes and shadowy vales, over the treacherous morass and dark waters, then must it be traveled, and alone. But even in the darkness and the gloom, the Lamp burns to illumine the path, if man will but let its rays shine from within, and, be the way ever so long, and the road ever so hard, yet shall he reach the goal at last.

There can be no fault with the Karmic Law, but there may be with our conceptions of it, and it would be robbed of its chief attributes, were man, in his ignorance, able to control its operations according to his own finite conceptions.

It stands firm on the Rock of Ages, unalterable and inexorable, and if man, in his puny attempts to shake its foundations, casts himself against its jagged sides, he is but bruised and wounded for his pains; but, if he seek its shelter in the dark and stormy hours of life, he may hear the Voice high above the blast commanding the waters, "Thus far shalt thou come, and no further; here shall thy proud waves be dashed and broken."

Letter From Dr. Aspinwall.

EDITOR OF GOLDEN GATE:

Thinking of you and the many friends in your beautiful city, I feel like sending you a few lines from this point, in regard to the work being done here. On my arrival home, I was forced to keep very quiet for a month, in order to obtain the rest my mental and physical required.

But June 1st, I leased the People's Theatre, and opened meetings with Mrs. Aldrich, of Philadelphia, as speaker. She is a lady of pleasing address, good presence, an able, ready, and interesting speaker, and a good psychometric reader. The audiences have numbered from two hundred to four hundred, but the weather is so excessively hot that I expect to discontinue them after next Sunday, unless Mr. Harry Abbott, who has just reached here, and is said to be a good test medium, will continue them alone, or with Mrs. Aldrich.

I expect to leave here for the Clinton Camp-Meeting the last of this month, and remain until September 1st, and then return to your beautiful city as soon as possible, with the intention of making it my home for at least a few years to come.

Mrs. Aldrich also hopes to visit California the coming Winter, and any society wishing the services of a good, true woman and a noble worker for the cause, can secure her services on very reasonable terms, by addressing her in my care until September 1st.

The GOLDEN GATES have been received each week, and many have blessed the hearts and homes of Spiritualists, and carried conviction to the hearts of many investigators. Those on hand still unsold I shall take with me to the Clinton Camp-Meeting, and do the best I can with them; and if you choose to send me a package there, will do my best to increase the circulation and subscription list of your excellent paper. Will write you again from there. I am, as ever, your friend and brother,  
S. N. ASPINWALL.  
MINNEAPOLIS, Minn., July 13, 1888.

The last resort a man has recourse to, in the conduct of himself, is his understanding, for though we distinguish the faculties of the mind, and give the supreme command to will, as to an agent, yet the truth is the man who is the agent determines himself to this or that voluntary action, upon some precedent knowledge, or appearance of knowledge, in the understanding.—John Locke.



## Chicago Correspondence.

EDITOR OF GOLDEN GATE.

Trained soldiers are said to be brave and reliable when put to the test. So it seems to be with trained Spiritualists. We do not mean to convey the thought that Spiritualists require physical or mental discipline, such as the soldier receives, but that we need to be taught that there is a spirit life and spiritual methods; that spiritual growth and unfoldment are requisite for strength and character as Spiritualists. We often wonder at the slow growth, even under the most favorable teachings and conditions.

The first Society of Spiritualists of Chicago are very fortunate in many respects. Our teacher is controlled by a band qualified to teach the wisest ones, and we often wonder why the half of Chicago do not embrace this glorious opportunity of listening to the pure gospel.

Those who are fortunate enough to listen, and have grown to understand, may be considered trained Spiritualists, who can be relied upon, who try to live the spiritual, whose lives have been baptized by the Holy Spirit and made strong.

Our year closes the last Sunday in June, Mrs. Richmond's annual vacation commencing July 1st. The past year has been successful, in some respects remarkable, and the outlook for the future is bright.

The guides of Mrs. Richmond took positive ground in favor of justice toward the seven condemned Anarchists. The position and efforts of the guides through this medium will not soon be forgotten by the First Society, or the enlightened, fair-minded people of Chicago.

The Band of Harmony, an auxiliary organization, meets semi-monthly, on Thursdays, at 8 P. M., at some one of the homes of the First Society, and by invitation, may meet where they are in sympathy with the teachings of Spiritualism. This organization is designed as a social and fraternal helper. Although there is a general order of exercises, the utmost freedom prevails, with an entire ignoring of the conventional rules and restraints of fashionable gatherings. Spirits are invited to be present, and are always treated as spirits, and their mediums ought to be.

Many strangers attend these social gatherings, perhaps to receive a spirit name, given by "Oquina," the Indian maiden, who is the social and poetical control ever attending this wonderful medium. At our last meeting, several controls spoke in foreign tongues. An invocation was offered by an Arminian priest. Prof. Gleason, a teacher of elocution, has a wonderful control in "Mountain Star," who was an ancient Indian orator and teacher. The ideas and sentiments, with the inspiration and magnetic influence felt by everyone present, are a source of constant joy and wonder. Mrs. Richmond has the power of interpretation of tongues, and translates into English.

The social parties and dances at the hall of the First Society have been a grand success. Mr. Hoffman is the inspiring genius, and his amiable and devoted wife is justly named the "Flower Queen." Every Sunday for the past two years, Mrs. Hoffman has decorated the large rostrum with flowers, evergreens, etc., more beautifully than one can conceive of who has not been an eye witness.

The Secretary of the Society, Mr. Slocum, has taken charge of the refreshments, and although somewhat advanced in years, succeeds in pleasing the most fastidious. The sparkling coffee prepared at his direction is both food and drink.

By request of the congregation the guides commenced in February a series of discourses upon the Bible, interpreted according to the Cabala, which were succeeded by five upon the Messiahs, which brought us to our Summer vacation.

It seems to us if all professed Spiritualists could listen without prejudice to these Bible lessons, a correct understanding of the old book, and the truth it contains would be the result. I think it was St. Paul who wrote that we needed "line upon line, and precept upon precept." This sentiment is just as applicable now as in St. Paul's day.

Freedom is a boon we all desire, yet how few use it wisely. We see evidence of this very frequently in those just out of the repression of the church.

We nowhere find a broader charity, more perfect justice, a diviner love, taught than by the guides of Mrs. Richmond. As a result of the ministrations—public and private—of this devoted medium, the First Society possesses a power and influence for good unsurpassed by any other; never were their purposes stronger, prospects brighter, or their lives more united and harmonious than at the close of this current year.

Among the distinguished listeners present at our closing Sunday service, were Prof. George Chaine, of the *Gnostic*, of San Francisco, and the Hon. Frederick Douglass, of Washington.

In the twelve years of Mrs. Richmond's labor in Chicago, in connection with, and for the First Society, Spiritualism, without any qualifying adjectives to modify its comprehensiveness, has been the banner unfurled and kept prominent in all our meetings. We have been taught that Spiritualism is more than dogma, creed, theology, materialism, material science, or any other science. The one noticeable fact, to which we desire to call the attention of Spiritualists is, that this Society is one of the oldest; its success and influ-

ence (in our opinion) is the result of standing firm for plain, honest Spiritualism.

Notwithstanding the many misrepresentations, which from time to time have been made, Spiritualism is a living reality in a large number of families connected with the First Society of Chicago. From year to year there is a substantial growth toward a broader charity and more perfect harmony. Three years ago, by the urgent request of the guides of Mrs. Richmond, the Society adopted the method of voluntary subscriptions, contributions and free admissions, and as prophesied by the unseen intelligences the change has been a success; the expenses of the ten months' meetings have been promptly paid, without trouble or friction.

At the annual election, the 1st of June, the same faithful and efficient officers of the last year were re-elected, only a change or two was made in the Board of Trustees. It is now about twelve years since Dr. Levi Bushnell, of 439 West Randolph street, was elected President. The Doctor is to-day the same devoted, genial President as when first elected, and his true, charitable, sympathetic wife has been his support, and a pillar in the Society all these years.

The GOLDEN GATE has won its way into many of our homes, and although our Society is sometimes called conservative, it is quick to discriminate between truth and error. We desire to see a hundred copies of the GOLDEN GATE in Chicago. Yours truly, M. E. C.

## How Big is God?

EDITOR OF GOLDEN GATE.

I have a little son some over six years old, who has an inquiring turn of mind. He frequently asks me questions hard to answer. The other evening he came to me somewhat excited, and said, "Papa, how big is God?"

I told him I did not know; that I never had seen God. He then said, "Do you think God is larger than any man in Portland?"

I said, "There may be men in Portland who, in their own estimation, are larger than you may think God is. But why do you ask me such questions, Willis?"

"Because a woman told me that men were made in the image of God just like God." I still told him that I did not know; that no man had ever seen God; therefore we did not know.

I was telling this to a gentleman friend of mine to-day, and he took me quite to task about it, and said that I did very wrong; that I ought to have told him that God was about the size, physically speaking, of an average man; that man was created in the exact image of God, and hence must be just about the size of a man. I jokingly said to him, "If that be the case, then there are men who are physically larger than God."

"Quite likely," says he, "but I admit that God knows more than any man, and can be everywhere present when he wants to be. But that he is about the size of a man, the good Book tells us most plainly, and it speaks the truth."

I replied that I had no objection to his having just such ideas of God as he liked. "But," says he, "you will be held accountable for teaching your little son false ideas of God, and are liable to suffer eternal damnation for it." I told him I taught my son the truth—the best I could.

"But that won't do," says he; "you should teach him the exact word of God." I said it would be hard to know what the exact word of God does teach, as there are various translations of the Book you call the Word of God.

"But," says he, "you should teach him the Word of God just as you find it in the plain English, as we have it."

"That may do for you," I said, "but I try to lead the truth from every source."

"That will not do," he replied, "you are again in danger of losing your own soul." I then told him that he reminded me of one of Josh Billings' sayings: "The right to be an infernal fool is inherent." This brought the debate to a close at once.

C. A. REED.

PORTLAND, OREGON.

GOOD ADVICE.—Young man, if it should ever be your fortune to hear a woman declare she never sews, beware! Shun her as you would the chills and fever. Be insane enough to make such a one your wife, and before the honeymoon is over, the horrors of buttonless shirts and hose full of holes will be upon you; your fair lady's sewing will be done by others, while she mopes in idleness or rots in fashionable dissipation. Then you may well bid farewell to all your dreams of domestic felicity; they would fade as Summer flowers at the touch of frost. We have heard ladies, educated and intelligent ladies, declare with actual pride their ignorance of the art of cooking. They "could not make a cup of coffee to save their lives!" and as to their making a loaf of bread, or cooking a simple dinner, that was out of their power. Poor, miserable unfortunates!

The early Christians felt more and did more than those of the present day, not because they were better men, but because they really felt more; and they believed more because they knew less. Doubt is the offspring of knowledge; the savage never doubts at all.—Winwood Reade.

## A Search After Truth.

EDITOR OF GOLDEN GATE.

We have just been glancing over the controversy published recently in the *North American Review*, between Col. Robert Ingersoll, a man endowed with burning wit, keen satire, extraordinary powers of argument; possessed of brain so comprehensive, logical, and intelligent, as to enable him to combat successfully, and come off victorious in a discussion with three of the greatest minds of the century,—and why is he enabled to do this?

Simply because he has much of truth on his side. The thinking portion of churchgoers have long since doubted many doctrines taught them, but have not possessed courage, in the face of so much opposition, to make known their true thoughts.

This thinking class, by far the most valuable in any community, were fast becoming skeptical. It is fortunate for the Church there are not many Ingersolls, but there are grand uses for such minds as his. Men of brains are always useful, because whichever side they take, they are sure to bring about discussions which are bound to set the people thinking.

Such men are ever the prime factors in every great progressive movement. They are the forerunners of all religious and political revolutions, the champions of advanced ideas.

We have always been an admirer of Mr. Ingersoll, although far from agreeing with him in many of his assertions. They are too sweeping for us to digest all at once. Far be it from us to undermine the grand fundamental principles of the Christian Church. Her power for good can not be computed; it has been incalculable—not to be undervalued and lightly set aside by those who imagine they can grasp all its grand significance, its precepts, its teachings—that mighty structure which it has taken so many centuries to uprear and bring to its present state of prosperity and enlightenment, and then with one swoop demolish the whole magnificent edifice. Mr. Ingersoll comes forward and says:

"My friends, the edifice you have upbuilt is far from my idea of what it should be. Owing to your extreme simplicity, it has satisfied you in the past and been some comfort to you. It has probably some good things about it, but it is built upon a poor foundation. The roof is leaky. There are many objections to be found with it; it is by no means perfect; it is not worthy of the times in which you live; in fact, it is a relic of by-gone ages."

The answer comes, "We acknowledge much you say is true. If you can enlighten us where to find a better place of refuge, please inform us, for we will only be willing to discard this for an improvement upon the old. We have clung to it; we have extolled its beauties to our children. It has sheltered us from winds and storms in the past, because it was the best we knew anything about."

Ingersoll makes answer, "Although I see so much to find fault with, I know of nothing better. Nevertheless, I will pull it down, and you can go forth into the wilderness of doubts and fears. Make the most of what you find there. You must be satisfied with this material world and its conditions. I see and know of nothing brighter beyond."

How inexpressibly dreary! how unlike the teachings of Spiritualism, which says: "If I have had the courage to attack some old errors, that have, through tradition and old-time customs, become firmly grounded in the human mind, my teachings offer that which is still grander, nobler, more sublime, more satisfying—that which gives infinitely higher conceptions of the true nature of divinity."

Spiritualism says, "Come up a step higher. Why should not man's spiritual nature progress? Why should we not believe in the 'evolution of Christianity?' As the human mind becomes more enlightened, the spiritual vision clearer, may not the better part of man, like the eagle in its flight, take its natural course, which is ever on and upward, until, instead of groveling continually amid the sordid things of earth, we may soar and dwell above the very stars?"

Mr. Ingersoll is no doubt right in some of his views of the Bible. It contains numerous incongruities, many contradictions. It can not bear the searching strong light of the nineteenth century, but Spiritualism explains much upon that which seemed inexplicable and shrouded in mystery; and as Christianity arose, phoenix-like, out of the mists and ashes of the past—out of paganism, superstition, and persecution; as it took root in the cold, hard, unsympathetic soil of poverty, obscurity, and adversity, and grew—at first a sickly plant—into its present grand proportions, whose branches spread far and wide, and "whose leaves are for the healing of the nations"—so the beautiful and advanced philosophy and science of Spiritualism is destined to thrive, to spread and grow to become the greatest progressive movement of the age. All will in time perceive its beauties, its refining influences, its truths. It will be found that its teachings are not antagonistic to the truths taught in the New Testament by the gentle Nazarene, for Spiritualists are the most intelligent interpreters of the Scriptures we have.

And what a millennium that will be when all will bask in its warm and genial rays, and mankind will hold their breath in awe when contemplating its wonders as

the most sublime revelation God has ever in His infinite love bestowed upon poor frail humanity. And as I write that grand old orthodox hymn seems to be borne aloft and chanted by invisible choirs—

"God moves in a mysterious way  
His wonders to perform."

Yours most cordially and sincerely,  
A SEARCHER FOR TRUTH.  
OAKLAND, July 10, 1888.

The world itself is too small for the covetous.

## RULES FOR THE SPIRIT CIRCLE.

The Spirit Circle is the assembling together of a number of persons seeking communion with the spirits who have passed from earth to the world of souls. The chief advantage of such an assembly is the mutual impartation and reception of the combined magnetisms of the assemblage, which form a force stronger than that of an isolated subject—enabling spirits to commune with greater power and developing the latent gifts of mediumship.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperament, as positive and negative; of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. No person suffering from disease, or of debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. The best number is eight. No person of a strong positive temperament should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive to the circle in order to produce phenomena.

Never let the apartment be over-heated; the room should be well ventilated. Avoid strong light, which, by producing motion in the atmosphere, disturbs the manifestations. A subdued light is the most favorable for spiritual magnetism.

I recommend the seance to be opened with prayer or a song sung in chorus, after which subdued, harmonizing conversation is better than wearisome silence; but let the conversation be directed toward the purpose of the gathering, and never sink into discussion or rise to emphasis. Always have a pencil and paper on the table, avoid entering or quitting the room, irrelevant conversation, or disturbances within or without the circle after the seance has commenced.

Do not admit unpunctual comers, nor suffer the air of the room to be disturbed after the sitting commences. Nothing but necessity, indisposition, or impressions, should warrant the disturbance of the sitting, which should never exceed two hours, unless an extension of time be solicited by the spirits.

Let the seance extend to one hour, even if no results are obtained; it sometimes requires that time for spirits to form their battery. Let it be also remembered that circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no phenomena are then produced, you may be sure you are not assimilated to each other; in that case, let the members meet with other persons until you succeed.

A well-developed test medium may sit without injury for any person, but a circle sitting for mutual development should never admit persons addicted to bad habits, strongly positive or dogmatical. A candid inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much by mental as physical conditions.

Impressions are the voices of spirits, or the motions of the spirit within us, and should always be followed out, unless suggestive of wrong in act or word. At the opening of the circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. Let these impressions be faithfully regarded, and pledge each other that no offense shall be taken by following impressions.

If a strong impression to write, speak, sing, dance, or gesticulate, possess any mind present, follow it out faithfully. It has a meaning if you can not at first realize it. Never feel hurt in your own person, nor ridicule your neighbor for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first imperfect. By often yielding to it your organism becomes more flexible, and the spirit more experienced; and practice in control is necessary for spirits as well as mortals. If dark and evil-disposed spirits manifest to you, never drive them away, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you can not always be aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are essential. Some of the original circle should withdraw, and others take their places.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause to fear it.

Never permit any one to sit in circles who suffers from it in health or mind. Magnetism in the case of such persons is a drug, which operates perniciously, and should be carefully avoided.

Every seventh person can be a medium of some kind, and become developed through the judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this to be the case, let none be offended if they withdraw, and only use their gifts in other times and places.

All persons are subject to spirit influence and guidance, but only one in seven can so externalize this power as to become what is called a medium; and let it ever be remembered that trance speakers, no less than mediums for any other gift, can never be influenced by spirits far beyond their own normal capacity in the matter of the intelligence rendered, the magnetism of the spirits being but a quickening fire, which inspires the brain, and, like a hot-house process on plants, forces into prominence latent powers of the mind, but creates nothing. Even in the case of merely automatic speakers, writers, rappers, and other forms of test mediumship, the intelligence of the spirit is measurably shaped by the capacity and idiosyncrasies of the medium. All spirit power is limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change or re-create it.—Emma Hardinge-Britten.

## ADVERTISEMENTS.

## SOUTHERN PACIFIC COMPANY.

(Pacific System.)

TRAINS LEAVE AND ARE DUE TO ARRIVE AT

## SAN FRANCISCO

LEAVE (for)	FROM APRIL 23, 1888.	ARRIVE (from)
8:00 A.	Calistoga and Napa	10:15 A.
4:00 P.	" "	6:15 P.
10:30 A.	Haywards and Niles	9:45 P.
12:00 M.	" "	3:45 P.
3:30 P.	" "	7:45 A.
9:00 A.	Ione via Livermore	5:45 P.
4:30 P.	Knights Landing	9:45 A.
7:00 P.	Livermore and Pleasanton	8:45 A.
9:30 A.	Los Angeles, Deming, El Paso & East	9:45 P.
9:30 A.	Los Angeles and Mojave	12:15 P.
1:00 A.	Martinez	6:15 P.
4:00 P.	Milton	5:45 P.
8:30 A.	Ogden and East	10:45 A.
4:30 P.	" "	12:45 P.
9:00 A.	Red Bluff via Marysville	7:15 P.
7:00 A.	Redding via Willows	5:45 P.
2:00 A.	Sacramento via Benicia	7:15 P.
8:30 A.	" "	10:45 A.
9:00 A.	" via Benicia	5:45 P.
4:30 P.	" via Livermore	9:45 A.
4:30 P.	" via Benicia	12:45 P.
6:30 P.	" via Benicia	7:45 A.
1:00 P.	Sacramento River Steamers	6:00 A.
7:30 A.	San Jose	12:45 P.
9:00 A.	" "	3:45 P.
4:30 P.	" "	1:45 P.
9:30 A.	Santa Barbara	12:15 P.
7:00 P.	Stockton via Livermore	9:45 P.
4:00 P.	" via Martinez	5:45 P.
6:30 P.	Siskiyou and Portland	10:15 A.
	" "	7:45 A.

A for Morning. P for afternoon.  
\* Sundays excepted. † Saturdays excepted. ‡ Sundays only.  
Standard Time furnished by LICK OBSERVATORY.

A. N. Towne, Gen. Manager. T. H. Goodman, Gen. Pass. & Ticket Agt.

## LOCAL FERRY TRAINS.

## FROM SAN FRANCISCO, DAILY.

To EAST OAKLAND—	6:00	6:30	7:00	7:30	8:00
8:30	9:00	9:30	10:00	10:30	11:00
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[Written for the Golden Gate.]

## A Fragment.

BY JOHN WITHERBEE.

As I cast my eye on the iron fence of the Baptist church in my neighborhood, there hung a large placard reading: "Services, 10:30 A. M.; Ghosts." The word "ghosts" was large and conspicuous, and I thought I would attend. In my early life I was a Baptist, and have many Baptist friends and relations, and, on this occasion, a man I knew well, invited me to a seat in his pew. Coming out he asked me how I liked the discourse. I remarked that the preacher was quite impressive and earnest, but, unfortunately, did not know much about the subject of which he had spoken, and if he had had some of my knowledge he would have been a wiser man, as I was by falling in with Theodore Parker in my younger days, and so left the Baptist church a wiser, and, I think, a better man. But I like to go back into caves, now and then,—it reminds me of the progress I have made.

As far as this Baptist preacher went he was impressive and interesting; out of his own mouth, however, I could have condemned him or his argument. He read a verse from St. Mark for his text, where Herod says, "It is the ghost of John the Baptist, whom I beheaded," and then said boldly, "I am a believer in ghosts." He did not believe in modern spirit manifestations of ghosts or spirits. He was skeptical in all the raps, and tipplings, and modern manifestations of spirits or spooks, and gave his reasons, relating an instance when in college, when he, with many of his class, sitting around the table, they got the raps. He had confidence in the members of his class, and when they said, severally, that they did not make them, and though he would believe them on their honor in most things, but in these raps, he was skeptical; and he was still skeptical. It was easier for him to believe that one of them lied than to believe that a spirit had manifested. He said once or twice, and emphasized the remark, that God did not go into the show business! I did not know how he knew so well God's doings or business. That, of course, is a chronic pulpit assumption. When we come down to it, all we know of God is indicative of the show business. Even the sacred poet says,—

Life is but an empty show,  
For man's delusion given;  
To teach him for to better grow,  
And be prepared for heaven.

Speaking of his college class, it seems with my experience, that, when fifteen or twenty young students sit around a table to see what comes, it is easier for me to believe the raps were spirit manifestations than to believe that one of them cheated. And when this parson said, at this or on some other occasion, the spirit of Homer was evoked, and the great ancient understood English, which was not a language in his day—2800 years ago—still, said he, he might have learned that since he died; but this evoked Homer did not understand Greek—his native language—therefore, in either case, it was a fraud. It seems to me there was a more rational conclusion than that to come to. What was the objection in the absence of proof of fraud, and with the experience and testimony of so many level-headed men in this age, to suppose it a spirit assuming to be old Homer. It would settle the question just as well if a joker had been evoked by the presence of ambitious students, who gave the name of Homer, as to the survival of the man as if it had been Homer himself. Such things have happened so sometimes.

This parson related the circumstance of the rich man lifting up his eyes in torment and wishing to manifest to his brothers for their salvation. His motive was too good for him to have been in torment; but, said the preacher, he was not allowed to give any manifestations, for they have Moses and the prophets. Let them hear them; so he said, "We have Moses and the prophets, and a divine revelation; that covers the whole ground." Then he said again, "That God does not approve of the show business!" Why, I would give more for a few raps not made by mortals in the form, that say of some departed spirit "I still live," than I would for all that Moses and the prophets ever uttered.

This parson's ghosts were all of the mind, subjective. Conscience had evoked them. No one saw them but the man himself. Like Herod, they were real to him. He mentioned instances from Shakespeare, like Macbeth, who saw Banquo's ghost,—shadows,—causing more fear to Richard, etc. But I remember the visions of my pious old grandmother. Why should Herod's invisible ghosts and the creations of the mind in Macbeth, be veritable ghosts, and her's, with no troubled conscience, not be? though she saw the forms of the loved and the lost. Why should one be facts and the other illusions? He says when the troubled conscience sees one of these spectres, that it faces such a fact, which may be, after all, a fancy, the friends around say they are not facts—are imagination; but he sees it, and knows it is a fact, and that will not down, even at the bidding of science.

I thank this parson for that question, and say in connection, Why should I give up my knowledge of these things even at the bidding of science? I say to science, or pretenders of science, when contra-

dicting my sensuous knowledge, "Get thee behind me, Satan; you have something to learn."  
BOSTON, July 13, 1888.

[Written for the Golden Gate.]

## Educating the Spirit.

BY L. F. J. HERRING.

Calling upon a friend the other day, I was shown the new dresses and Summer outfit of the mother and daughter, which had been the work of weeks of thought, time, and money, and were a marvel of the dressmaker's art, and very suitable and pretty. But somehow I was saddened and overcome with deep thought.

I inquired of the daughter, "And what have you been doing for your soul? Have you been making that stronger and more beautifully clothed with good deeds and thoughts—unselfishness and forgiveness of wrongs done you?"

Yet I felt guilty in asking such questions of others, instead of myself. Each heart needs to ask itself this; and more, to try and find our weak points spiritually, and strengthen them; in other words, to become acquainted with our own souls, and educate them into ripe, full-grown, and mature spirits while in the body, instead of waiting until we pass over.

Can it be done without interfering with this daily life of ours? I believe so. Every life is full of trials and unpleasant duties, which, if cheerfully performed, make home beautiful and charming, and our spirits grow bright and strong in an atmosphere of love and kindness. But suppose these trials and duties are not borne cheerfully, but with fretfulness and fault finding—each member of the family trying to shirk his part of the burdens—and with frowns and ill-tempered words make a discord of life.

Can the soul grow under such conditions? The face is the index of our thoughts and feelings to those understanding physiognomy—but the growth of spirit, who can see that? and how, save in our daily lives, in our self-forgetfulness for others, the forgiveness of wrongs done us, the sympathy extended to suffering everywhere, the kind word always given and felt, and the truthfulness of friendship, lasting through generations, unto death? These stamp signs upon the spirit that enlarge the usefulness, ennoble the purpose of life, add new possibilities for good, and are of lasting benefit to the mortal and spiritual man.

Let us go down to the bedrock of our lives, and try to educate our spirits into properly controlling the mortal part of us. The spirit, being a part of God, who is perfect, is consequently perfect—what there is of it—and our work should be to develop and give ascendancy to the spirit. Our conscience is the still, small voice speaking to us, and if we heed it more, its voice would become clearer, until there could be no mistaking the wrong for the right path of duty. Does it not then become the duty of all not only to listen, but to obey this voice of God in our hearts telling how to make the most of ourselves, and give the most to others? For our lives are blended so with other lives that our ignorance and failings effect others, even unto the giving of joy or misery, pain or pleasure, and a good or bad example is felt by a whole community.

It is said, "Thoughts are things." If so, beware of thinking unkindly of anyone, but always wish well of all. See only the good others do—never the wrong—unless it be with a view of making them or ourselves better. "Silence is golden," and to be trusted always. Who can tell the power of silent thought? The soul of man is but just beginning to understand, and recognize its usefulness. By it, soul can converse with soul, though oceans roll between! By it, friends can subdue unkindness of word or action in others, and parents have a magic power over their wayward children.

To do this, great concentration of mind is needed, and pure and abiding faith in the power of the All Good in us. To best educate our souls, we need to be alone daily, and silently ask for strength to do, speak, and think rightly.

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[TITLE PAGE.]

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SATURDAY, JULY 21, 1888.

## VOLUME VII.

With the present number the GOLDEN GATE enters upon its seventh volume, or the fourth year of its existence. Thus have we slowly but surely come to be a recognized feature in the world of spiritualistic journalism. With unfaltering trust in the guiding hand that first led us into this work, we press steadily onward, with but one desire, and that, in the spirit of kindness, to know and proclaim the truth to the world!

Our readers will bear witness that we do not often speak of our work in any personal sense. And yet we think all who are in sympathy with us, and the cause we advocate, have a right to know something of the inner life, plans and prospects of our paper.

The GOLDEN GATE was started as a private business enterprise—not with a view to the acquisition of earthly treasure, for we well realized the long, hard struggle such a paper would necessarily have to encounter even before it could become self-sustaining. At the expiration of five months, we placed the property in the hands of a duly incorporated joint stock company, the capital stock of which was fixed at the modest sum of \$15,000, divided into 3000 shares of \$5 each. About one-half of this stock remains unsold upon the Company's books to-day. A novel feature of this stock is that it pays a regular dividend of ten per cent, payable in subscriptions to the paper. That is, for every five shares sold the subscriber receives one copy of the paper during the life of the corporation. In addition to this, as soon as the business will warrant it, a small cash dividend will also be paid upon the stock, thereby making it a reasonably valuable property.

We have struggled along thus far under many disadvantages. Our office is cramped and badly located. We greatly need a better place of business and better facilities for our work. We could publish a better paper if we had better conditions, such as we could have if the friends of our cause would assist us in placing the balance of our unsold stock. We would then fit up such an office as we need, with a free reading room, in connection therewith, making it a sort of headquarters for all visiting Spiritualists. Surely, this is a work that all, who accept our facts and believe in our beautiful philosophy, must admit is worthy every needed encouragement and support. Then may we not ask those who can spare the means to become stockholders in this enterprise, and thus help us to help humanity, and add to the measure of their own happiness?

In the hope and promise of better things to come—of a deeper interest in spiritual things, and on our part larger opportunities for usefulness,—we swing out for another year and a new volume, promising to follow wherever the spirit of truth and good will to man may lead the way.

## A GOOD REFORM.

It would seem that modern growth of free-thought and independence of character would have kept our burial customs from the need of reform; but it is not so. Even this solemn rite has become so encumbered with fancy hearse, crape, scarfs, feathers, velvet trappings and other similar fustian, that common-sense minds have arrayed themselves against it in the Burial Reform Association, designed to encourage the avoidance of these heathenish emblems of surface mourning; also the floral decorations and eating and drinking now so often an afterpiece of funeral occasions.

It is unnecessary to state that this movement is designed especially for the benefit of the poor, whose greatest weakness is to ape the rich, and most particularly in the matter of funerals. The Graphic very pointedly remarks upon the subject: "Expensive burial caskets are the rule 'nowadays with people who in life were obliged 'to eat their meals from a deal table on an uncarpeted floor. A long line of carriages will 'be found at the funeral of a man, who during 'his lifetime walked to save car fare, and a 'room full of floral decorations will be strewn 'around the coffin of one who was too poor to 'afford a nosegay before he died.' While these latter may often be the last offering of friends, they are too often purchased at the expense of the comfort and necessities of those left behind.

## EDITORIAL FRAGMENTS.

You can not detract from the value of gold by discovering and disclosing the spurious coin. The gold remains unchangeable forever. It survives the furnace heat, and retains the quality of its undimmed lustre through all mutations of the chemist's art. It is only the false that fails and disappears in the crucible. The truth lives forever, and grows brighter with the ages.

The frailties of poor human nature ought not to be paraded before the world, to poison the moral atmosphere, and deaden the sensibilities of the good and pure. If one finds a dead dog upon his premises, were it not better and wiser to bury it than to drag it through the streets? Spiritualists expose their sores; other religionists cover theirs from the public gaze. In that we think they are wiser than we.

Storms, in the physical world, clear and purify the atmosphere. What though the fierce lightnings lash the heavens at times, and the mad cyclone toys with the habitations of men. There is, no doubt, a purpose in it all; although not always apparent to the finite understanding. So it is, doubtless, with spiritual things. Great excitements and commotions are necessary to obliterate evil and fit the spirit for clearer perceptions of truth. The soul that lies at anchor within the land-locked harbor of truth, fears not the storm without.

There is no monopoly, or close corporation, of spiritual gifts. There is scarcely a man, woman, or child, to whom some phase of spiritual manifestation is not possible. In fact, the very best mediums are often found in private life, who would no more think of making a commerce of their gifts than they would of selling the sunshine of an encouraging word to a sorrowing soul. And yet we know that whoever must live by his gifts must be paid therefor. We would not oppose paid mediumship, but we would most earnestly encourage the development of mediumship in the home circle.

Who that has witnessed the performances of Prof. Carpenter, or other biologists, can doubt for a moment the wonderful power of mind over mind. The subject is made, for the time being, to see and accept all manner of illusions as realities. Does not this singular power afford a key to the solution of much (not all) that is witnessed at materializing seances; for instance, where to one person the manifestations appear as wholly real and genuine, and to another, at the same seance, as wholly deceptive? These mortal minds of ours are marvelous contrivances, whereof we have yet much to learn.

"Destroy my belief in the possibility of the psychic form," says one, "and I have no further use for Spiritualism." How barren and empty of spirituality the nature must be that finds nothing in the intellectual evidences of another life to console him,—nothing in the other and varied sensuous manifestations of psychic power given in the light, and under conditions impossible of deception. But he need not surrender his belief in materialization, for it is a stupendous fact, all the same. And the way is preparing for its manifestation, to those who are prepared to accept it, under conditions far removed from every doubt. Let no Spiritualist become discouraged. None will who *knows* the truth.

Spiritualism has suffered more from the public materialization seance—from the antagonism and suspicion of deception it has aroused—than from all other causes combined. The manifestation of the psychic form, as at present produced, is not for the skeptic; and until such time as the element of darkness can be eliminated from the materializing seance, and it can be held under conditions that can challenge skepticism, it should be confined to the laboratory of the spiritual scientist, for private investigation and experiment. There are many places where this phenomenon can be developed and studied to advantage; but it is not in the promiscuous public seance. Spiritualists should refuse to patronize such seances.

The power of wealth is most strikingly illustrated in the case of that New York lady, who is said to be the "richest woman in America," of whom the papers make occasional mention. With thirty millions of dollars worth of securities in her possession, the accumulations of which are constantly and rapidly increasing, she nevertheless lives so meanly as to almost deny herself the common necessities of life. She has no thought of the great world around her, except that of how it may be utilized to increase her stores. She never performs a generous act—never gives heed to the plaint of suffering humanity. With a mighty power in her hands for good, she is going down to the grave, and her spirit out into the other life, with the good she could do all undone. Could there be a beggar in the world poorer than this poor woman?

What reader of the GOLDEN GATE would exchange his condition for her wealth and her spirit?

The voice of many-tongued nature, ever pleading with man, is an invitation to "come up higher." She presents him, everywhere in the material world, lessons of infinite beauty, harmony, and perfection. She gives to him a wonderfully delicate and intricate machine, through which he may express himself on this external plane of being, and she warns him by terrible penalties not to misuse it. She paints the lily for him, as a symbol of purity for him to imitate in the whiteness of his own life. She unfolds to him the wonder and glory of the universe to lead his thoughts upward and outward from the littleness of himself to the greatness and majesty of that infinite power and unity that we call God. She would ever lead him by the hand, as a parent would lead a loved child, into the ways of wisdom, goodness, and truth. Who would go through life heedless of her higher teachings, "builds his house upon the sand."

## MR. COLVILLE AT METROPOLITAN TEMPLE.

On Sunday last, July 15th, W. J. Colville was greeted by a large and influential audience in Metropolitan Temple. Prof. Eckman's organ recital before and after the service was a very attractive feature. Madame Bishop was in excellent voice, and the congregation joined heartily in singing.

W. J. Colville's oration and poem on "Spiritual Education" ought to be published, particularly at this time, when the Teacher's Convention is exciting such general attention. Speaking of the teachings of the spiritual philosophy, and the necessity of their reduction to practice in an improved educational system, the lecturer said:

"The main fault lies with those who endorse the highest ethical truth, so far as it has relation to a future state of existence, but most inconsistently contend for a system of emulous striving on earth, which they consider utterly out of keeping with life in the spiritual realm. Now to live on earth according to a celestial pattern, to make this world at one with the heavenly spheres, is the true mission of genuine Spiritualism. Anything short of this falls far below the rightful goal of our ambitions."

Speaking of the kind of training children are prepared to thrive under, the remark was made that a child learning the twenty-six letters of the English alphabet in infancy, becomes acquainted with all the letters he can employ in after years, no matter how brilliant a writer or speaker he may become. So the pure milk of the word adapted to childish comprehension should be of such purity, that while scope remains for unlimited expansion of idea and application of theory, during the first seven years of a child's life the foundation ought certainly to be laid for all future usefulness. The guiding principle of conduct, perfect equity, should be so deeply instilled into the youthful mind (which takes material and spiritual truth naturally and gladly), that nothing in later years needs to be unlearned which has been learned at home or in school.

Competition was denounced throughout the lecture, and a spirit of co-operative fraternity highly extolled. There are two kinds of ambition; one to be cultivated, the other to be overcome. The ambition we should cultivate, in the young especially, is a desire to excel for the sake of the blessing conferred upon the race by those who truly excel in any direction. The ambition we should kill is a selfish desire to rival and outshine our brethren.

A very liberal collection was taken, more than sufficient to pay all expenses.

On Sunday next, July 22d, W. J. Colville will again lecture in Metropolitan Temple. Grand organ at 10:30. Services commence at 10:45 A. M. precisely. The subject of the discourse will be, "Our Seen and Unseen Teachers; Their Influence on Human Progress." All seats free. Voluntary collection to defray expenses.

FIRST SPIRITUAL AND LIBERAL SOCIETY OF RIO DELL.—On Sunday, July 8th, quite an audience assembled at the Painter New Hall in Rio Dell to listen to a lecture by Mr. Painter. Taking for his subject the "Old and the New," he dealt largely with ancient and Modern Spiritualism proving the old by quotations from the Bible, and the modern by his own observation during the last thirty years. He then stated that he had erected his hall for the purpose of furnishing a meeting place for Spiritualists, and that he was now prepared to give them a deed of it, as soon as an association could be formed, with sufficient power to legally hold property. They then adjourned to an adjoining room and partook of a lunch, which the ladies of the village generously provided. At two o'clock P. M. the house was called to order and an organization effected by electing S. Painter, President, and O. Mills, Vice-President, A. D. Enos, Secretary, and Mrs. E. A. Brush, Treasurer, and J. W. Davis, Business Manager. Wm. Dinsmore, J. C. Dungan, O. E. Smith, Mrs. H. Witter, Mrs. Jane Mills and Mrs. R. J. Enos, were elected a board of trustees. The declaration of principle of the Golden Gate R. and P. Society were unanimously adopted without alteration or amendment. A committee on By-Laws, and another to work for the interest of the Society, were elected after a short and appropriate speeches were made by Mrs. Brush, the President and J. I. Ferrer, the Society adjourned to meet on the first Sunday in October to perfect the organization. Since the adjournment Mr. Painter has deeded the hall to the Association which is to be called the First Spiritual and Liberal Society of Rio Dell.

At a special meeting of the members of the Society of Progressive Spiritualists held on Sunday last, a set of revised by-laws was adopted.

## A DELIGHTFUL CONCERT.

On Saturday, July 14th, a successful entertainment was given at 106 McAllister street, for the purpose of paying for the furniture of the hall which is now so rapidly becoming the property of the Metaphysical College. Two hundred chairs were found quite inadequate to seat the audience last Saturday evening, though the admission was twenty-five cents. The platform was beautifully adorned with flowers, and the French flag was conspicuously displayed, it being the Ninety-ninth Anniversary of the Fall of the Bastille.

The exercises opened with the Marseillaise Hymn, following which Mrs. Eugenia Clark, who gave so much pleasure to the audiences at Oakland during the Camp, recited "The Prisoner" in excellent style. W. J. Colville sang "The Song for Me," one of the most popular ballads of the hour, with fine effect, and then came the great surprise of the evening, four children belonging to the justly celebrated Beasey family appeared in a violin quartet. The youngest little girl is only three years of age; the eldest is ten. They performed in perfect harmony, and rendered a somewhat difficult selection with ease and grace far surpassing that of many professional adults. Of course they were rapturously encored, and responded to the recall in a selection more beautiful almost than its predecessor. Mme. Bishop then sang an Italian cavatina, by Donizetti, "Il Mio Fernando," in superb style.

Responding to an enthusiastic recall, which was heightened by the presentation of a handsome bouquet of hot-house flowers, she charmed the audience with an exquisite rendering of the old but ever welcome ballad, "Robin Adair." Mr. R. H. Whiting, one of the most delightful performers on the cornet to which we have ever listened, then gave a matchless interpretation of "Alice, Where Art Thou?" on the superb instrument he manipulates to perfection. It is needless to say so brilliant an artist received an enthusiastic encore, accompanied by a handsome floral tribute. In response to this he delighted all ears with "O ye Tears." Mr. J. W. Maguire, who was in excellent voice, sang "The Winds that Waft my Sighs to Thee," and for an encore, sang an exquisite gem of his own composition. Miss Grazia Moore then gave an exhibition of the Delsarte system of rhythmic motion very beautifully. Between the parts of the program W. J. Colville gave an appropriate and stirring impromptu poem on "Liberty, Equality, Fraternity," which was vociferously applauded.

The second part of the program again introduced the artists whose names have already received mention, and, in addition, Mme. Flagg recited the "Painter of Seville" in a manner to move all hearts to a better appreciation of the nobility of genius, whether displayed by the great master, Murillo, or the poor captive lad, Sebastiano.

The most remarkable feature of the evening was the violin solo of Violette Beasey, who, though less than four years of age, played "Then You'll Remember Me" on that difficult instrument with almost the skill of an accomplished virtuoso. Her sister (aged ten) rendered a brilliant piano solo, and also one on the violin, which created surprise as well as delight, coming, as it did, from so very youthful an artist. Mrs. Eugenia Clark sang Millard's beautiful song, "Waiting," as she alone can sing it. Mrs. Shipley, Prof. Eckman and Mr. Schloff officiated as accompanists.

All the artists gave their services, for which public thanks are herewith gratefully tendered them by all who enjoyed the rich treat they provided for all who were privileged to hear them. A few particular friends partook of a repast kindly furnished by a few ladies, prominent among whom appeared Miss H. M. Young and Mrs. Helen Moore.

After paying all expenses of advertising, etc., the College has netted \$41.50 as the result of this brilliant entertainment. Another concert is already being arranged for. Full particulars in our next issue.

## J. J. MORSE'S WORK.

The second of Mr. Morse's present series of meetings was held at Washington hall on Sunday evening last with gratifying results. Unfortunately, the almost torrid heat made sitting in a hall extremely uncomfortable, while it was found on Mr. Morse ascending the rostrum, that from his pale and drawn appearance, he was evidently extremely sick. Indeed, he presently informed the friends that he had literally risen from his bed to keep faith with them. He had been suffering from an acute attack of malarial fever, which had completely prostrated him. As if, however, to illustrate the power of the spirit world to produce results under even such unfavorable conditions, Mr. Morse's control gave an able and exhaustive discourse, of some forty minutes duration, upon the topic of "What has Man done for God?" The substance of which went to show that, owing to his ignorance and fear concerning God, he had devoted his talents and energies in art, science, music, literature, his faith, conscience and opinion, doing all this at the dictates of those who were, actually, no better informed concerning God than was he, man, himself.

The control then urged that we do more for man. In so doing we would practically be doing service for the all good. A powerful plea for the worship of God by better services to our fellows, closed a remarkably pointed address. Excellent vocal music was furnished by Mesdames Stringham and Watson.

Mr. J. W. Gill was again present, and having almost overcome his nervousness, succeeded in giving quite a number of fully recognized tests, the audience loudly applauding him.

On Sunday evening the order of exercises will be vocal selections by Miss Florence Morse; lecture by Mr. Morse's controls; Subject, "America's Godless Schools, the Safety of the Republic," a reply to Rev. J. Crutten's sermon upon "School Morality," on Sunday evening last. Mr. J. W. Gill will be present to give tests. All are cordially invited.

## IS IT NOT POSSIBLE?

M. Perrotin, a European astronomer, now fully believes that he has made the positive discovery that Mars is inhabited. He does not declare it to be the home of men and women like ourselves, but is led by his observations to conclude that the inhabitants are possessed of a high degree of intelligence, civilization and scientific growth. The several straight lines on the surface of the planet that have only recently made their appearance, are thought by Mr. Perrotin to be great canals in course of construction.

The idea of Mars being peopled is by no means a new one, the spiritual no less than the material science giving evidence of the supposed fact, which, if true, suggests the idea of interplanetary communication. And considering the feats we have accomplished in this branch of science on our own planet, it is not presumptuous for us to look forward to a time when we may hold intercourse with people of a material world like our own.

The people of Mars have, no doubt, taken scientific observation of our earth, and perhaps therefrom obtained some new ideas of engineering skill.

Now that the greatest telescope in our world is just come into service, it will either destroy or affirm the assertion of M. Perrotin; but we fully anticipate the latter, and no less the wonderful results that must ultimately follow such confirmation.

## TO KNOW HIMSELF.

Phrenology is denied by many to be a true science, but if brain development shapes the cranium, then the early discoveries of Paul Broca go towards its support. This gentleman said he found the brain to be a series or collection of organs, corresponding to the manifestations of mind. The later researches of Prof. Mathias Duval confirm the above statement.

Postmortem examinations of eleven persons, who, during life, had been by accident deprived of the faculty of speech, or the memory of words, or certain letters of the alphabet, showed that the faculties of speech, and memory of words, reside in the second and third convolutions of the brain; and in each case there had been injury or disease of these convolutions, destroying their functions.

The brains of Gambetta and the late Dr. Berthillon were compared, and found to correspond precisely with their well known characters and dispositions.

While the surgeon has never yet been able by his probings and cuttings to find the soul of man, it is not improbable that the key to his spiritual nature may yet be found, and made to unlock those secret chambers from whence issue the powers and phenomena so baffling now to material science. Man has just begun to study himself, and what he may become through the penetration of his own incarnate mysteries, is dimly foreshadowed by those occult occurrences called supernatural.

THE GREATEST TRUTH.—"Although the deepest truth, the truest of all, is actually unspeakable," can not be reached by argument, it is capable of demonstration through deeds; it may also be felt, and thus for once known, is known forever. All truth is the essence of justice, and living in a human breast, it causes that person to see things in their true relation to each other. In the matter of self, it is denial of all mere promptings of simple gratification. It measures its deserts by others' needs, and can find no pleasure in luxury while fellow mortals dwell in poverty and want. This spirit certainly animates the life of Mlle. Helene Laroche, member of the ballet corps of the Grand Opera of Paris, and who not long ago drew one of the first prizes in a lottery, amounting to two hundred thousand francs, the ticket being a bequest from an aunt, and which sum she donated in full to the Paris Orphan Asylum. She expressed in the deed of presentation her happiness in thus being able to assist the needy, and said that had she kept the money for herself, it would have been squandered in frivolous expenditure. How many young ladies would have thought thus?

CHAINED TO THE WHEEL.—Said a noted divine: "I have sometimes thought that, in order to 'be a good minister, it was necessary to leave the 'ministry.' Events of the past twenty years go to show that the ministry permits but few of its ministers to be honest in their expression of opinion and conviction. It forces them to weld what they do not believe to that which they would not privately deny. What they *would* say is not considered, but only what they *must* and *do* say to please their congregation and keep their place. Admitting all the progress made in liberality of opinion, only those ministers who are materially independent of their flocks dare speak the whole truth of their perceptions and understanding and growth. But we are journeying on toward that goal of perfect freedom when no truth will be suppressed that concerns the soul.

A NOBLE WORK.—The Pundita Ramabai, an educated Hindu woman, is now on a visit to this country in behalf of her oppressed sisterhood, and especially of the child widows of India, whose condition is truly deplorable. Since the inhuman practice of sacrificing the widows of deceased Hindus has been prohibited, their condition is that of outcasts. In fact, the condition generally of the 120,000,000 of women in that country is one of abject servility to man. The Pundita has secured pledges to the amount of \$40,000, towards the erection of a college for the education of her sisters. She visits this country for the purpose of interesting philanthropists in her work, and increasing the sum to enable her to carry out her plans. She is a pleasing speaker, and intensely earnest. We trust she may receive the help she needs.



## EDITORIAL NOTES.

—Dr. T. B. Taylor is under a six month's engagement to speak for the Spiritualists at San Bernardino.

—Mrs. Ada L. Ballou left for the East on Thursday last. She goes to Paw Paw, Michigan, where she will speak for the Spiritualists in place of Mr. Colville.

—John Slater's meetings at Metropolitan Temple, Sunday afternoons and Sunday evenings, are drawing large audiences. Mr. Slater's tests from the platform can not fail to attract the attention of all thoughtful skeptics.

—Attention is called to the advertisement of the Moore Manufacturing Co., in this journal. Their Revealed Remedy, an inspiration from the spirit world, is gaining a firm hold upon the good opinion of suffering humanity.

—Bro. J. B. Painter, of Rio Dell, who recently erected and donated to the Spiritualists of that place a beautiful public hall, is now on a short visit to this city. Bro. Painter is one of the pioneers of Spiritualism on this Coast.

—Mrs. Foye will give tests from the platform at Fraternity Hall, Oakland, on Sunday evening next. Our Oakland readers are to be congratulated for so favorable an opportunity to witness the genuine in phenomenal Spiritualism.

—Mrs. Pettibone, wife of the independent slate-writer, who is herself a fine trance test medium, having been ill for several months, is now so far recovered as to be able to give sittings again. We are pleased to call attention to the fact.

—Hon. I. C. Steele, who gave himself so faithfully and perseveringly to the work of making our late Camp-Meeting a success, is again sojourning at his pleasant and happy home among the beautiful lawns and fruitful vales and hillsides of his own loved Pescadero.

—W. J. Colville's classes in spiritual science in Alameda are still held in Masonic Hall, Mondays, Wednesdays, and Fridays, at 2:30 P. M. The hall is crowded to repletion at every session. The Oakland class meets in the synagogue, same days, at 7:30 P. M., and is very largely attended.

—A fine group of the officers and principal workers at the late Camp-Meeting, containing sixteen good likenesses, taken by Oliver, Photographer, 710 Ninth street, Oakland, Cal., may be had by sending the price of the picture (twenty-five cents) and stamp for postage, to the photographer.

—The San Jose Evening News, of July 14th, says: "The last will of W. L. Watson, deceased, was filed for probate to-day. It is dated October 12, 1886, and the entire property is left to Mrs. E. L. Watson, mother of the deceased. The property is estimated to be worth about \$3,000."

—Mr. G. W. Reed, of Lebanon, Oregon, writing to renew his subscription to the GOLDEN GATE, adds: "Light is dawning here. We are organizing and negotiating for a tract of land and a handsome grove near the Waterloo Mineral Springs for the purpose of holding camp-meetings twice a year."

—Writers often use the terms "soul," "spirit," "mind," without a clear understanding of their meaning. We are surprised to hear the learned Hindu Theosophist, Mohini, speak of them as synonymous terms. Upon this subject, we are pleased to call the attention of the reader to the article signed "R.," on another page.

—Mrs. S. Seip, psychometrist and clairvoyant, will be located the remaining Summer months at her country home, Livermore, Cal., where she will be pleased to hear from all friends from August 1st. Mrs. Seip gives full readings from handwriting, lock of hair or minerals; sealed questions answered. She has many testimonials to show.

—W. J. Colville will leave San Francisco, finally about August 1st. He is engaged in Portland, Oregon, August 5th, and from there proceeds directly to Chicago, where he will superintend the publication of his new book, "Mental Therapeutics," which can be obtained by subscribers to the GOLDEN GATE at fifty cents until July 30th, but no later.

—A band of seventy musicians, with an orchestra of six hundred voices, and an audience of ten thousand enlightened souls, was the kind of a reception given by the teachers of California to the National Educational Association, at our great pavilion, on Tuesday night last. California has a magnanimous way of doing things, that excites in the breast of every citizen a generous pride.

—That old-time Spiritualist, and occasional correspondent of the GOLDEN GATE, Dr. G. B. Crane, finding the summer heat of his home in St. Helena somewhat oppressive, is again sojourning for while in our more enjoyable climate by the seaside. Although the Doctor is climbing along up into the eighties, his mind is as active, and his thoughts as clear, as when the first tiny rap, bringing intelligence from the spirit world, sounded on mortal ears some forty years ago.

—The Executive Committee of the Society for Spiritual Phenomena and Psychical Research met last Wednesday evening at the rooms of the President, Mr. A. C. Palmer, corner of Seventh and Howard streets. A special report was made, of much importance, but which was received too late for this issue of the GOLDEN GATE. It may be deemed advisable to withhold all further partial reports, until the Committee are prepared to make a full and complete presentation of their investigations.

—W. J. Colville's lecture last Sunday evening, at Metaphysical College, 106 McAllister street, on "Heroes and Heroines of France," was a glowing tribute to the good accomplished by the liberty loving spirit of mankind, even through the convulsive throes of a terrible revolution. On Sunday next, July 22d, W. J. Colville will again lecture at 7:30 P. M. Class in Spiritual Science will meet Tuesdays and Thursdays at 10 A. M. and 8 P. M. Lectures on "Gnosticism," Saturday at 8 P. M. Single admission, ten cents on all occasions.

NOTICE TO COLLECTORS OF RARE OCCULT WORKS.—I have a new copy of "Phallic Worship," by R. A. Campbell, published at \$7.50, which I will sell to any purchaser for \$4.00, if postage is needed, \$4.25. This is a very remarkable treatise on Phallicism, of great value to students of occult science and philosophy. Address, W. J. Colville, 106 McAllister street, S. F.

[Written for the Golden Gate.]

## Soul, Spirit, Mind.

In the discussion of any subject of valuable import to humanity, too much value can not be placed upon the terms used in delineating the several points of interest. If, therefore, there is negligence or carelessness in the use of words, the results are correspondingly useless. If the subject is of deep significance, such as that of interior life, great care should be taken in the use of terms, and in the varying shades of meaning, even to giving accurate definitions of principal words used. I have long noticed that the words mind, spirit and soul are used synonymously, and it is even explicitly stated by some that the words are synonymous. And this, to my understanding, is why the delineations and descriptions of the interior are so shadowy and vague. Especially is this the case in discussing the subject of re-incarnation. There is an evident misunderstanding in regard to what it is that is re-incarnated, and a consequent difficulty in understanding how it is accomplished, many declaring, as I have often heard, that it is absolutely impossible, when in truth it is just as possible as was the first incarnation.

Let us canvass ourselves for awhile and determine what we really are. We are told by the highest intelligences we are able to reach on the spirit side of life, that we are each and all just as much and just as truly spirits to-day as we ever shall be at any time in the eternal future; and if re-incarnation is true, there will be a brief period preceding each incarnation, when we will not be spirits in the true sense of the term, as meaning persons in the human form, of spirit substance, conscious dwellers in spirit realms; but instead the ego, the real I, the immortal principle, the individualized atom of Divinity that constitutes the real Individual, will have been stripped of the spirit form, and will have fallen asleep preparatory to again awaken incarnated in babyhood, arrayed in a new personality, a new spirit form, for the purpose of gathering other and needed experiences and consequent interior unfoldment.

The exact manner in which this is accomplished is a subject for private, rather than public discussion. It will be gathered from the above that we, as human beings, are a trinity—an immortal principle clothed upon, first with a spirit form, then outwardly with a physical form or body. The immortal principle contains the will, the force, the animating life, the projecting power, the intelligence, and is the real image of the Infinite Father. It projects its intelligence through the spirit, making outward manifestation upon and through the physical brain, that crystallizes into memories, the sum of which is mind. Therefore, in discussing these interior subjects, I would denominate the immortal principle as soul, the element that connects it with the physical as spirit, and the projected intelligence as mind, always using each term in its legitimate connection, and thus secure accuracy of statement and easily and clearly understood descriptions of interior life and its manifold unfoldments. R.

## Missionary Work.

EDITOR OF GOLDEN GATE:

I wish to thank some unknown friend, perhaps yourself, for twelve numbers of your excellent paper, beginning with the first number in April. The sender of those papers, filled as they were with golden truths, has my hearty thanks. I have read everything in them, and re-read the choice articles to several of my neighbors, and in that way got them interested. Then I loaned them the papers, and now one or two families are having circles, and sometimes I think, "Oh, what shall the harvest be?" of bread thus cast upon the waters.

In this out-of-the-way place, where no mediums or Spiritualists are, your paper is like manna to a hungry soul, and I sincerely hope it will prove the "Golden Gate" through which many a benighted pilgrim may pass in to the light.

Long may it swing on its hinges of gold, Nor shut until all are safe in the fold,—

Is the wish of yours for the right,  
S. T. SUDDICK, M. D.  
BONNE TERRE, Mo., July 12, 1888.

## Re-Opening.

EDITOR OF GOLDEN GATE:

We have re-opened our meetings for spiritual truths at Father Curtis' Hall, Market Station and Sixth street. We had quite a large attendance on Sunday evening last, presided over by Mrs. S. Seip, from San Francisco. Her grand and eloquent lecture was a feast to all, which preceded tests, and seven psychometric readings, which were given in a clear and unmistakably satisfactory manner.

She will be with us on Sunday evening next, at which time we cordially invite Spiritualists, and those seeking spiritual truth. Please accept this for publication from a member, in absence of Mrs. Gardner, our Secretary. Yours for truth,  
MRS. A. HICKITY.

OAKLAND, July 17, 1888.

## The Spiritualists' Camp-Meeting at Parkland, Penn.

EDITOR OF GOLDEN GATE:

In company with Dr. Edwards and wife, formerly residents of San Francisco, we left Morton for Philadelphia, en route to Parkland Camp-Meeting, distant some thirty miles. Formerly the Spiritualists of this portion of Pennsylvania held their meetings at "Neshaminy Falls;" but some four or five years ago a few wealthy Spiritualists bought, and leased to the First Spiritualist Society of Philadelphia, forty acres for the period of ninety-nine years, at the nominal rent of one dollar per year. On these grounds eight or ten thousand dollars of improvements have been placed. A large assembly hall, capable of seating one thousand persons, about one hundred nice, cozy cottages, a large restaurant, tents, etc., are among the improvements. The ground, with the Neshaminy river running through it, with thick groves and grassy meadows, makes it really an enchanting spot for the purposes for which it is used.

The Camp-Meeting at this place seems to have many other objects in view aside from merely advancing the cause and disseminating the truths of Spiritualism. Here are some of the amusements provided: Hops and fancy dress parties on three nights each week, good music for the concerts and lectures, grand steam carousal, (whatever that means) toboggan slides for the amusement of the little ones, boating and fishing in the Neshaminy, carriage riding, base-ball and croquet for older folks, and, in addition, they advertise "all kinds of games for all kinds of people." Whether this intimate blending of exercises and amusement with the gospel of Spiritualism is conducive to propagation of the latter is an open question.

On this, the opening day of the Camp, Mr. J. Clegg Wright was the speaker. Mr. Wright off the platform seems to be retiring and diffident, and without the least bit of magnetism in appearance or conversation, but when on the platform, and when thoroughly warmed into his subject, he is at times quite eloquent. His subject to-day was replete with good reasoning and sound logic.

The meeting was held in a beautiful grove on ground sloping at an angle of about thirty degrees toward the river. On the lower side was a raised and covered platform furnished with good chairs for the officers and speakers; but the audience contented themselves with benches without backs to them, placed on the sloping ground made soft by rain the day before, causing the front side of the bench to be about two inches lower than the back.

For half an hour, with the heels of our boots pushed into the soft ground, to keep from sliding off the seat, we listened to Mr. Wright. There were only about one hundred persons present, although there were two or three hundred on the grounds. Perhaps the stay-aways had had a dose of backless benches before, and did not want any more of it in theirs. This gross indifference on the part of the officers to the comfort of the audience is inexcusable. Moreover, it is an insult to the speaker, as there are but few who would want to sit the second time on such outrageous seats. If we should happen to be there again at speaking time, we would be found among the small boys tobogganing. We often contrasted our cozy tent in California, with its nice board floor and comfortable chairs to sit on, to the back-aching seats at Parkland.

Perhaps, Bro. Owen, that I have written so much on this seat question, you will think we are like the Dutchman who was kicked out the house by his wife. When speaking of it, he said he "felt sore on the subject."

The day was enlivened by the presence of a brass band of twenty-five instruments, which made the hills and the valleys, the groves and the meadows, echo with the sound of beautiful melodies. After bidding good-bye to some new-made friends, our party boarded the cars for Philadelphia. Thence to Morton, our present abiding place, being one of the prettiest little towns in all Pennsylvania. We return to New York on the 5th, and will be at Onset on the 12th, stopping two or three days at Springfield, Mass.

AMOS ADAMS.

## Advice to Mothers.

MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

—Jonathan Whipple, an old and experienced magnetic healer, recently from the East, who has had many years of practice as a healer, is now stopping at the Henry House, in Oakland, where he may be consulted. A lady will be in attendance to receive children and those of her own sex. Dr. Whipple comes to this Coast with excellent recommendations. 1m

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## NOTICES OF MEETINGS.

PSYCHOLOGY AND SPIRIT PHENOMENA.—There will be circles for the investigation of spirit phenomena and development of mediums at 376 Tenth street, Oakland, every Sunday evening, at 7:30 and Sunday afternoon, at 2:30. Pupils may be psychologized, the quickest way of development. Admission, 25 cents.

J. J. MORSE, TRANCE SPEAKER, OF ENGLAND, lectures every Sunday evening, at 8 P. M., in Washington Hall, No. 35 Eddy street, San Francisco. Admission, 10 cents. All communications to be directed to Mr. Morse, who is sole and responsible manager of the meetings.

METAPHYSICAL COLLEGE, 106 McALLISTER street. W. J. Colville's classes in Spiritual Science meet every Tuesday and Thursday at 10 A. M. and 8 P. M. Mrs. Wilson's class at 2:30 P. M. Mrs. Harris lectures on Theosophy every Sunday at 2:30 P. M.

UNION SPIRITUAL MEETING EVERY Wednesday evening, at St. Andrews' Hall, No. 111, Larkin street. Interesting addresses, followed by tests by the mediums. Admission, free.

FIRST PROGRESSIVE SPIRITUAL ASSOCIATION of Oakland, meets every Sunday at Fraternity Hall, corner of Seventh and Peralta streets. Meetings at 3 and 7:30 P. M.

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(Written for the Golden Gate.)

## Comfort in Affliction.

BY SAMUEL D. GREENE.

Mr. Talmage, in his late malignant, bigoted onslaught on Spiritualism, of vaporous words and effete ideas, is reported as uttering these words, "Ah, it is the time of weakness, worn out with bereavement, trouble and misfortune, that they come upon the soul and destroy it. That is the reason I hate Spiritualism—the fact that it takes men when they are down. It takes the mother when she has lost her children, her nerves all a-jangle, and amid the overthrow of all the worldly prospects, and comes in with this infinite sham of the Devil."

This meaningless, unworthy ranting from a so-called religious teacher, who pretends to be the mouth-piece of one who is said to have uttered these memorable words, "Judge not, that ye be not judged; for with what judgment ye mete out to others, the same shall be meted unto you."

Does the church, as represented by its orthodox teachings, offer any real, substantial solace in the hour of weakness, bereavement, trouble and misfortune, except empty, vacant, old time-worn platitudes and thread-bare vagaries? Can it answer the heart-throbbing questionings truly of the bereaved, anxious mother, whose "ajangled" nerves quiver out intensely into the aching void for a soul answer? In the seeming overthrow of all worldly prospects, in the lone hour of voiceless darkness, in the awful blank of blighted hopes and ruthlessly snapped asunder affection, in the time of bereavement, can any soothing balm of consolation come from priestly utterances of dogmatic, creedish, meaningless phrases set to rote and conned by memory (no matter how piously ejaculated)?

Can any of the church liturgies, however rhetorical their language, give a true answer to the oft repeated question of "Where have my loved ones gone, and shall I surely see them again?" In answer they, the clergy, may speak of a forced resignation, a resurrection of the mortal body in a probable future, a far away heaven, an undefinable prospect of divided bliss or relentless woe.

But here this "hated Spiritualism," as this preacher terms it, comes in as a blessed evangel of light, proclaiming the truth through its benign teachings, and demonstrating, by its cheering phenomena, the facts of continued existence of the personal, identical individualities in a higher, truer existence, more real than ever before; that death is only a change, which is the laying aside the form of mortality to be clothed upon by immortality waiting the gladtime period of time, when all will be reunited in unbroken families with higher and more expanding conceptions of love and progression. It verifies a truth that "there is a natural body and there is a spiritual body," and the resurrection truly is when the spirit is born into a higher life consequent upon the change called death; but really there is no such thing as death commonly understood, for life, beautiful life, is everywhere, and those we deemed dead and lost are with us still—an innumerable cloud of witnesses who are lovingly accorded the privilege of communicating with their bereaved ones, giving unmistakable evidences of their tender solicitude with affectionate greetings. Truly the "Comforter has come," for many can attest knowledge gleaned from loving interviews with facts which are stubborn realities, the soul filling answers to the agonizing questionings of seemingly vacant homes.

Spiritualism, by its angel teachings, brings truly "peace on earth and good will" to all suffering, grief-worn, troubled and unfortunate, cheerless humanity, binding up the broken hearted, giving solace to the lonely, joy to the despairing, love and confidence to the weak, inspiring the faint hearted, ever pointing to a faithful continuance in well-doing, knowing that in due season all shall reap untold in happy, thrice happy reunions.

Ecclesiastical invendoes, arrogant ridicule, ignorant sarcasms, sensational caricaturing, priestly invectives, Talmagerian stamping outs, pulpit howlings, devil flings or medium persecutions, can not affect or retard the onward march of the glorious victories for truth which have been achieved by the arisen and still arising angel hosts of Spiritualism who have come to stay, blessing and still to be blest. Its mission is divine, pure and beyond all price, enriching all who seek earnestly, honestly and candidly with a knowledge which in comparison all earthly riches pale into insignificance.

It is often claimed by its opponents that the messages are so very puerile and insipid. I take pleasure in submitting two which I lately received through the mediumship of Dr. Wm. M. Keeler, of Brooklyn, (a noble and staunch exponent of spirit return), having been written without mortal agency by the unseen and invisible, though none the less tangible (dear friends), who breathe in their utterances so much of comfort, consolation and instruction. They are written inside of his cabinet independently upon blank pads, which are subject to the closest scrutiny, or sitters may bring their own:

To my Dear Husband:—On the happy festive days, when you meet in the social circle to enjoy the dear intercourse of kindred, remember there is another invisible circle hovering around in

your midst, rejoicing in your every joy, and sorrowing over every cloud that darkens your spiritual horizon. The band is composed of dear departed ones. We all unite to greet you with a renewal of love, thus drawing you nearer the realms of spirit where we may all be a united and unbroken family in the beautiful home above. As ever, affectionately, ANNIE.

Dear Greene:—As the fitful gleams of sunlight on a gusty November day indicate the flood of light beyond the clouds—so the dim rays of spiritual unfoldment, just as surely herald forth a warmer, clearer glow that shall come streaming over every individualized spirit, quickening each and all with a power that shall purify and raise the dark mantle of ignorance and error, and all shall be purified by a heavenly baptism of light—more light. ALICE CARY.

Despite the carping criticisms and foul abuse of a time-serving press, the maliciously false statements of arrogant ignorance, the hue and cry of fraud, and the various unkind thrusts upon defenseless mediums, who are the open doors through which spiritual converse is daily given, and whose glorious mission it is to co-operate with the spirit world,—and amid all the spiritual blindness everywhere, the good work in Brooklyn goes bravely on, though silently and calmly; and many who never sought before are now seeking the light which redeems them into a truer knowledge of nature's laws governing the life that now is in the mortal, and that which is to come in the spiritual life beyond, when their earthly unfoldments have ceased, and aspiringly onward the Golden Gate will swing wide open with a glad welcome, and a jubilant, blissful re-union.

With many a hearty, loving greeting to you and your esteemed companion, I remain, Yours fraternally, SAMUEL D. GREENE.

132 Jefferson Ave., Brooklyn, July 4, '88.

## Interesting Spirit Manifestations.

EDITOR OF GOLDEN GATE:

Inclosed please find subscription price for a renewal of the GOLDEN GATE for another year.

The GOLDEN GATE has become almost as much of a necessity in our family as food and clothing, and I do not want to lose a single number. We are now taking eight papers,—weeklies and dailies—but the GOLDEN GATE surpasses them all in real solid food for the mind. It is the first one sought after among the many brought from the postoffice, and never laid aside till every article is read from the first to the last page.

It has helped to convert several of my neighbors and friends to a belief in Spiritualism, who were once scoffers and disbelievers in any of its philosophy or wonderful phenomena.

In connection with some of its phenomena, I can not refrain from mentioning, for the benefit of your many readers, some of the strange occurrences that are daily taking place here at my home, and would like to ask, "If it is not done by spirits, who or what does it?"

The readers of the GOLDEN GATE will remember an account of mine, which you were kind enough to publish nearly a year ago, in which I related some of the manifestations that took place, when my son was so suddenly developed into a medium.

In that account I stated that my wife, before her death, had promised me that if permitted she would give me positive proof of her existence after death, and how she had given such proof to my entire satisfaction. During her life one of the great objections I raised to "spirit manifestations" was that it had to take place in a darkened room, and that we had to make special preparations, and that nothing occurred unless we sat in "circles." Of course, like all skeptics, I raised all sorts of objections—some reasonable, but more unreasonable.

Well, as my wife was somewhat persevering in this life, she has succeeded, as a spirit, in overcoming all of my objections now. My son is no longer with me, and what occurs here is, or seems to be, quite independent of a medium, and is done in the broad light of day, too. I scarcely ever go into my room without finding lovely bouquets decorating my bed, or some little keepsake of which she was fond placed in some conspicuous spot that catches my eye. Flowers have been brought and dropped on my face while asleep in bed; tables and chairs have been set rocking by invisible hands, and so my attention is called daily to some little act of my spirit wife to prove that she does not forget me.

It would take pages to tell of the many curious things that are done, some of which are very startling. The same phenomenon does not occur twice. What takes place one day is changed to something else the next. I often ask when I arise in the morning, What will the spirits do for me to-day? and seldom has a day passed but that some of the most unexpected things have been done.

Whenever I have asked for a particular thing, such, for instance, as flowers to be brought into the room, they are brought in an instant—almost before the request is made, and when, too, the doors and windows are all closed.

Whenever anything about the house is missed, it is generally understood that the "spirits" have hidden it; and after we have given up looking for it, we always find it in the place from which it was taken. A gold ring was taken from the fingers of Mrs. Ramey, a lady with whom I am boarding, and when I went into my room, I found the ring encircling a bou-

quet of flowers that had been placed on my pillow. The family were sitting at the table at the time, and no one had been into my room until I went into it.

I received a letter, and after reading it, place it in my inside coat pocket. Soon after I took the letter out of the pocket, but found nothing but the envelope. The letter had been taken from the envelope and placed in another room, where it was found soon after lying on one of the pillows.

One of the singular things about these manifestations is that no one in the family but myself receives any attention from the spirits. Perhaps some of your skeptical readers may be able to tell me who or what does it, if it is not the spirits?

M. WHITFORD.  
SANTA MARIA, Cal., July 10, 1888.

(Written for the Golden Gate.)

## Aphorisms.

BY S. W. JEWETT.

Whenever the true God approaches, there will come an overwhelming consternation and overturning among the many false gods, as now worshipped.

There are so many dictatorial, knowing ones on earth, that should a large portion forget the little they ever knew, the world at large would remain as wise, and the better, for the loss.

Every person who indulges in an acquired habit or pleasure, just to gratify his fancy, at the expense and sorrow of another, is doing wrong to his neighbor, and sinning against his own soul.

As soon as woman can hold rights of mind, body, and estates, recognized by statutes or common law, co-equal with counterparts or commoners, then it will puzzle humanity to find 5,015 widows in the city of Boston to 376 widowers.

Without legislation, prohibition can be gained as soon as our dames and damsels shall refuse the company or hand of those who use or deal in intoxicants; and those successful philanthropic minds would merit a home equal to the White House.

There is no valid reason for refusing Spiritualism, which condescends to enlighten this world, as shed from mountains and fountains of Eternal Life.

All those who are forced to rock the cradle should have a bounty, rightfully established by the general Government, every time. Rulers would cease, should those new additions fail us.

Refinement and purity are true to modesty. All shallow heads, inclined to prudery, are unbecoming to a true, womanly woman.

Priests, doctors, and lawyers hold an open eye on their constituents. Each operates largely upon the credulity of the people. Two, in their profession, deal in fright and good cheer, while the other's common stock is assurance.

When will all the preachers and doctors become merged in one profession, to save both body and soul? Not till then can they follow the example and commands of Jesus, who ordained and sent forth his disciples "to preach the kingdom of God and heal the sick."

Here lies a nut for clergymen and laymen to crack: while the many are repeating the Lord's Prayer, very few care to have it rightfully answered. To ask for light from above, and then refuse it, is nothing short of mummery and mockery! How can the kingdom of God come on earth without the aid of ministering angels?

(Written for the Golden Gate.)

## Our Homes.

BY SARA L. MECCRACKEN.

The poet has given us that beautiful song called "Home, Sweet Home." Now I often wonder why people do not see more virtue in fresh paint about their houses, and a general application of nails, where there are rickety fences or anything else demanding their application.

Old, stray boards, lying around loose, and rotten wood, are not a part of "home, sweet home." A yard devoid of flowers, and given over to pigs and chickens, does not suggest very refined taste.

What is home, unless it embodies, outwardly and inwardly, love, peace, neatness, and cleanliness? An unattractive home drives many a child away from its precincts, and has worked many a woe.

To beautify our homes should be one among the first requirements in our making a home. We should take pride in lovely flowers and shrubs about our homes, and seek to develop all we can of artistic beauty, by giving more time to surrounding our homes with all that is beautiful, so far as our means admit.

The rooms should reveal tasteful decoration in pictures and bric-a-brac; a cosy completeness should pervade the whole. Nothing too good to be used should be the verdict upon the furniture. No too-nice set-apart parlor, which only gets aired when the minister's family, or other extraneous friends, make you a visit; but what is good enough for my family is good enough for all other families, should be the language of the housewife.

Don't be stiff in anything. Have everything easy and natural. Let blooming plants and singing birds occupy your bay-window; for in the good time coming every home will have one or more of these pleasant windows.

Don't let your boys be rude, but don't

forget they are boys, and will sometimes be a little brusque.

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## From the Sun Angel Order of Light.

(Henry J. Cassin, through the mediumship of Mrs. C. S. Fox, Scribe of the S. A. O. of Light.)

When one has passed through a dark valley and again finds himself in the bright sunshine, his heart feels a thrill of thankfulness and gratitude that the darkness has passed and the light of day again greets us with its cheer and its bright promises, for night with its shadows brings its somber thoughts, its gloom, while day with its brightness gives hope and courage to the soul. I have come earthward, after my night of sorrow, pain and death, to give to my brothers and sisters, in part, my experience, as I was transported from the mortal to the spiritual. I say transported, for the word best conveys the idea of the change which came to me.

Brothers and sisters in the Order of Light, I comprehended not the great blessing which should come to me through companionship with the glorified ones composing our order. I speak thus as I knew but little concerning its earth expression, except as I had read their words. It seems to me this earth expression of our order is but a reflection of the real, the true, and while the workers are faithful and true, while the members are earnest seekers for light and truth, yet could you each but for a moment be transported to the halls of light, you would see the Order in its glory, and then understand that earth can but reflect its glorious light.

I was within the shadowy vale. I caught a reflection of the glorious light which came earthward. I saw the open door of the temple and entered within. Now I know it was the voice of love that spoke within my soul: "Child, come up higher;—this way home." Little knew I;—little understood that that doorway was indeed the doorway to immortal life and eternal peace. I had been with others diligently seeking truth, had studied to know the claims of Spiritualism, had seen and known its truth, when the teachings of the Order were brought to my notice. As I read a light came to my inner being, a light as from the higher heavens, and I said to myself, "Here is truth the world needs; here is something which must elevate man, if he will but understand and accept these teachings. The fatherhood of God, the brotherhood of man, and the final happiness of all, were to my mind the foundation of all which could possibly prove to be of any value to mankind as a religion to be depended upon. Those with whom I conversed will remember these were the sentiments of my heart often expressed in our talks. I accepted within my heart the principles of the Order as the very bread of life, and as I neared the stream which divides the two worlds, a light from the great beyond shone across the waters. I was met by kind, welcoming faces; hands whose touch seemed to give strength, clasped mine, and though weak and feeble through the weakness of the physical, still, as I was led away, strength came each moment. Halting once, I glanced back at the lifeless clay, so cold, so still. One look at those gathered near, and again my face looked before me. Those who bore me along spoke no word. I could not speak, for weariness oppressed me, and in silence we pursued our way. We came to a lovely spot where the breath of spices seemed to give new life, and I spoke first, saying: "Can I rest here?" The unspoken answer was "Yes." I started, for though my lips had spoken, those of my guides had remained closed, while I had heard distinctly their answer. I looked into smiling faces; knew the hearts who stood near me were most true.

Soon, as if it had come in obedience to a given command, a couch, on which one might rest and regain life, even when it seemed to have fled, was placed underneath the bending boughs of the overhanging trees, and smilingly bidding me rest as long as I would, my guides left me for a time. I lay down upon the moss-like couch, the aromatic breath of the grove of spices blew soft o'er me as I lay, and, closing my eyes, I gave myself to the sweet influence of rest and repose which gently stole over me. Thought even seemed to slumber. I could not wonder at these surroundings, but, like a tired child, I fell into a peaceful, restful sleep. How long I slept I knew not, but at length I seemed to hear strains of sweetest music. I heard, but whether sleeping or waking, knew not. Like one whose senses were steeped in restful peace, I listened with all my soul. Nearer and nearer came the melody. If sung by lip and voice, or wafted upon the breeze, I knew not. I was only conscious of deep peace, borne to my soul upon the music-laden, spice-perfumed atmosphere. Soon my senses seemed to waken into a realm of new life; my eyes opened. Where am I? was my first thought, when gently o'er me stole the memories of the past. The days of pain, the last hours of earth existence, the last struggles for breath, the final closing of eyes, the opening to another state of existence, the one look at that still form once mine, the exalted beings who were my guides, who had spoken to me, and yet their voice I had not heard. All these things passed before me like a panoramic vision. Then the restful couch, the longing for sleep, the fragrance of the grove, and the music by unseen singers (for it seemed the music was that of voices.) I lay and wondered. I had known there

was no death. This had been proven to me in many ways; but this, this was a joyful realization of my wildest dreams, my most happy expectations. With one word within my heart, a loud hallelujah I uttered, and sat upon my couch.

Thinking myself alone for the moment, I spoke the word which nestled within my heart, "Happiness," and started as it was echoed from the lips of one who stood near. Looking up, I beheld the face of one whom I had known. She held out her hand, saying, "I have come to welcome you home. 'Happiness,' you said; 'happiness,' my heart echoes. May happiness unclouded fill your soul in the new life awaiting you. Art rested? Then we will guide you home."

And even as she spoke, I saw I was surrounded by a host, who rose and greeted me with words of welcome, words of cheer. I give these words back to my own—those who cheered me in my earth journey. Not more can I say now, only would I that all may find as happy release, as joyful welcome, as did the earth pilgrim who thus ended an earth journey and entered into rest. May the light and baptism of peace which reached me then, fall into each weary pilgrim-heart who reads this my record. Brothers and sisters, hear the voices of those who have risen, and be true to these blessed teachings, given through the most glorious school ever opened to benighted humanity.

Your risen brother,  
HENRY J. CASSIN.  
J. B. FAVETTE, President and Corresponding Secretary of the Sun Angel Order of Light.  
OSWEGO, N. Y., July 6, 1888.

## Is Spiritualism Dangerous, Immoral or Wrong?

A correspondent of the *Medium and Daybreak* (W. C. Stokes), furnishes it with a brief report of an address delivered by the spirit-guides of Mrs. Yeeles, at Peckham. After remarking that some people having come to the conclusion that Spiritualism is dangerous, have determined to have nothing to do with it, it was said:

"Man is a spirit; therefore it must be dangerous for man to have to do with man! Spirit has ever tried to demonstrate itself on this earth-plane; not only in the form of a tiny babe, but in the gray-bearded old man, who has spent his life in toiling by the sweat of his brow to earn a living to sustain the body, and to keep that spirit in it. But the teaching of Spiritualism is: to do to others as you would wish to be done by. Is that dangerous? The teaching of Spiritualism is: if you see a brother low, go help to raise him up. If you see your brother in need of your sympathy, go wrap the mantle of love around him and strengthen him. Let the weak one see that you cultivate the good spiritual power, which God is ever ready and willing to bestow upon his children of earth through his ministering spirits.

"Spiritualism immoral! Oh, friends! could we only show to you the beauty, the love, the vitality that is ever being poured upon this world of yours to influence man to lead a higher and nobler life! Is that dangerous teaching? Is that wrong? Is it immoral? Is it of the devil? No! friends. It goes further—it comes in the form of the husband, who has been torn from his wife, the partner of his life; he has passed from the body, leaving the dear ones to struggle with their material life; yea, perhaps to work to earn the bread that he would fain have done had he been permitted to continue longer in the body. Yet that loved one comes with the mantle of love to give strength, courage, energy, and in the still silent hours of night to watch over those loved ones to him so dear. Is that immoral? Is that dangerous?"

## Ethics of Spiritualism.

(Boston Daily Globe.)

Mrs. Clara A. Field, who has recently returned from the South, lectured last evening at Eagle Hall, on the interrogatory subject, "Has Spiritualism an Ethical Side?" Mrs. Field is a so-called inspirational speaker, but her inspirations seem to come from her own active, original mind, and her warm heart. She is of the Baptist persuasion, her spiritualistic affiliations never having led to the dropping of her church membership. Her strong voice, her flashing eyes, her intense earnestness, brightened by the scintillations of wit, the ceaseless torrent of her words, every one laden with meaning, make her a fascinating speaker. She hits straight from the shoulder. Her line of thought last evening was approximately as follows:

"If Spiritualism taught us nothing more than the mere fact of man's existence after the dissolution of the body, its mission has been in vain, because it was not necessary for Christians to have proofs of this. Jesus taught it 2000 years ago. All human progress, all advance in knowledge, in the arts and sciences, finds its root in selfishness. So with Spiritualism. It appeals at first to the mourners, the bereaved, who had lost their dear ones, and brought them consolation. It aroused the interest of the idle and curious. For years it contented itself with weak and worthless phenomena. Charlatans and tricksters saw their opportunity to profit by the credulity of mankind. Spiritualism was honey-combed with fraud and could scarcely be disassociated from it in the

mind of the public. A crisis has come. The world will class all Spiritualists as knaves or fools, unless they stand for something higher and nobler and purer, for something that will bear the strong light of moral investigation. Mediums must see to it that their lives are blameless, that their bodies are fit temples for the indwelling of the holy spirit. Spiritualists must be clean in body, pure and unselfish in mind, make right conditions for the working of spiritual forces, and we shall wake up some fine morning to find that the vast majority of upright, thinking men and women are Spiritualists." Mrs. Field closed with an impassioned appeal for uprightness in heart and life.

## Correction.

EDITOR OF GOLDEN GATE.

In my former article I used the name of Dr. Knowles, who has been through the medical mill, and has never been prosecuted, instead of Dr. Phippin, who is the present victim.

Every magnetic healer is interested in the successful resistance of this outrage. So also every one who claims the right to choose his own doctor.

JOHN B. WOLFF.  
WASHINGTON, D. C.

JERUSALEM.—According to an English paper, if the children of Israel ever return to Jerusalem, they will have to drive out the Germans, who are cutting out everybody else there. They have invaded the Holy Land, as the Goths of old did the lands of Southern Europe. There they settle, and there they stay. They are teaching the people better manufacturing habits, and a love of German wares. The trade of Jerusalem is now done largely, and is likely to be done almost exclusively, with Germany. The Germanization of Palestine is proceeding so rapidly that the British Consul at Jerusalem calls the attention of his Government to it.

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## The World's Need.

It is not in the thunderbolt alone  
God speaks to man;  
Not in the fury of the winds and waves  
His ways we trace.  
Not in the dead volcano, burning forth  
Vials of wrath—  
Making earth tremble, while destruction sure  
Walks in its path!  
But in the still, small voice, as soft and low  
As summering zephyr,  
Or like the fluttering of an angel's robe  
When all is still.  
And speaking thus: "My kingdom is the world;  
There's work to do;  
The fields are white, the harvest truly great,  
The laborers few.  
Sin, sorrow, suffering on every hand  
Assured to last;  
The heavenly kingdom cannot come except  
Through faith and works.  
Then, clothed in patient meekness, go thou forth  
To bless mankind—  
Help those in want, and those in pain relieve,  
And guide the blind:  
Lift up the fallen; speak to them as Christ  
Spoke once before:  
"Neither do I condemn thee, go in peace,  
And sin no more."  
Minister to the helpless, and the weak  
And faltering heart;  
Pour out the Balm of Gilead, freely give,  
For all we need—  
Need of encouragement and sympathy  
In their distress,  
Need of a steadfast friend on which to lean  
In loneliness.  
For better than the shrinking vulture is  
The loving dove;  
Better than hoard, malice or the sword,  
Is human love."  
Thus saith the spirit; who hath ears to hear,  
Turn not away,  
But let your light shine bright until the dawn  
Of perfect day.  
So should all live, and soon all wars would cease  
And strife be o'er;  
The weary world needs tenderness and peace  
Forevermore.  
—ROSE MAXIM, in "Banner of Light."

## Somewhere, Somehow, Sometime.

Somewhere there is a place prepared, I know,  
Where all life's trials are forgot;  
Where joys shall banish every thought of woe,  
And weariness and pain can enter not;  
Somewhere there waits us all eternal peace,  
Where endless good shall reign and trouble cease.

Somewhere, although life seems a weary load,  
And stinging thorns invite our faltering feet,  
We step by step shall win the hidden road,  
And reach the goal where pain and pleasure meet;  
Somewhere, though blindly groping through the night,  
We'll reach the realms of pure unending light.

Sometime our weariness shall surely cease,  
With all its heart corroding grief and woe,  
And where life's storms have raged, the calm of peace  
Shall turn to smiles the tears so wont to flow;  
Sometime we'll find a rest for pilgrims meet,  
Where we can heal our tired and blistered feet.

Somewhere undying happiness awaits  
Our tired and wounded hearts to give them rest;  
Somewhere we'll find bright heaven's starry gates,  
And enter in a welcome honored guest;  
Sometime, though faith should tremble by the way,  
Our night shall change to never ending day.

And Somewhere, Somehow, Sometime, when we throw  
Aside this clay form that weighs us down,  
We'll see and understand God's ways, and know  
Why he should hide his love beneath a frown,  
For life and love are one in heaven above,  
And this we know, that God himself is love.

—ELINA R. MACY, in "S. F. Bulletin."

## Waiting for the Bugle.

We wait for the bugle; the night dews are cold,  
The limbs of the soldiers feel jaded and old;  
The field of the bivouac is windy and bare;  
There is lead in our joints, there is frost in our hair.  
The future is veiled and its fortunes unknown  
As we lie with hushed breath till the bugle is blown.

At the sound of that bugle each comrade shall spring  
Like an arrow released from the strain of the string;  
The courage, the impulse of youth shall come back;  
To banish the chill of the drear bivouac,  
And sorrows and losses and cares fade away  
When that life-giving signal proclaims the new day.

Though the bivouac of age may put ice in our veins,  
And no fiber of steel in our sinew remains;  
Though the comrades of yesterday's march are not here,  
And the sunlight seems pale and the branches are sere;  
Though the sound of our cheering dies down to a moan,  
We shall find our lost youth when the bugle is blown.

—THOS. W. HIGGINSON, in "Century."

## Forsake not the Right.

In the dark hour of peril, forsake not the right;  
Though the storm gathers wild on the ocean at night;  
If the lone bark speed true on its tempest-tossed way,  
To-morrow 'twill rest in the sun-lighted bay.

If foes gather round thee, forsake not the right;  
Let Truth cheer thee on with its beacons of light;  
The hour is the darkest that heralds the morn;  
That flower is the fairest that hideth the thorn.

If sorrow encompass, forsake not the right;  
The harvest of joy yet shall gladden thy sight;  
The mourner that walks through the valley of tears  
Shall travel the path of the glorified years.

In the pathway of life, Oh! forsake not the right;  
Joy comes in the morning, though dark is the night;  
And the hour is the darkest that heralds the morn;  
That flower is the fairest that hideth the thorn.

## Sudden Death.

Shrink not at sudden death, it is the call  
Electric to the Father's higher court;  
The call that brings no warning, muffled drum,  
And gathering blackness, marching to fear,  
But flies straight as an eagle, swift as joy,  
E'en at the very hint of God's great Will  
To His received and nearer Presence; there  
To be revered above as we have done.

No creeping fears assail the souls so sealed,  
No tortures bodily long months endured,  
Batter the mind, nor shake the reason's Lord;  
Of those who pass thus swiftly to their Lord;  
But in full day of life and strength they reach  
The portal of great Death, and e'er they know  
Death to be Death, behold! they are passed in.

—EFFIE JOHNSON.

## Truth.

No power can die that ever wrought for Truth;  
Thereby a law of Nature it became,  
And lives unwithered in its sinewy youth,  
When he who called it forth is but a name.

## OUR QUESTION DEPARTMENT.

EDITOR OF GOLDEN GATE:

MRS. HARRIS—Dear Friend:—You argue with some show of reason, and your ideas in regard to incarnation and heredity, to say the least, are more humane from one point of view than the old way of thinking. But if humanity were to arrive at a condition where only a good class of spirits could incarnate, what are the thieves, murderers, and other undeveloped souls to do? According to your theory they should have the first chance.

COUNTRY.

We may reasonably suppose that the law of demand and supply would hold good in the matter of incarnation as surely as it does in other states of existence. So long as there are upcoming souls there will be channels for their outward expression, just as when the world needs a Buddha or a Christ, there is presented the condition and opportunity.

Nature is not a vast something swung out into space and left to blind chance. This world of use and beauty is included in the being of God (Good), and every atom is permeated by that Good Man, as a finite limitation of the All-Good is not yet conscious of his own real self, much less of the larger self in whom he is included.

Limitation and free will must, in the nature of things, provide for those who need such incarnation. I think we may work to the end of making such conditions as to attract grand souls to our earth, without fear of doing injustice to lesser souls, for law is inexorable. If men can be induced to reform their lives, so they thereby work along the lines of progression, good will soon become supreme. Individually we must overcome our weaknesses. Life, not death, presents the opportunity to overcome. When one realizes the fact of re-birth, and lives hourly with this in view, he becomes consciously what he was before, unconsciously the architect of his own being.

SARAH A. HARRIS, F. T. S.  
BERKELEY, Cal.

[Written for the Golden Gate.]

## Materialization—Boston Committee of Safety.

BY JOHN D. WOLFF.

"What we seek to do is to crush out materializing mediums." This tells the whole story. The animus is born of the assumption that there is and can be no "materialization," and therefore all mediums are frauds who claim that "materializations" are possible. What this committee did or did not expose I don't know, only as I read both sides in the papers. But, judging from the animus, the assumptions, and the methods, they are about as well qualified for their work as the Seybert Commission.

Spiritualism has no use for these self-constituted guardians. We had a Committee of Safety in this city, and it indorsed one of the veriest frauds of the age. Another in New York City, and it indorsed a medium who was guilty of the most palpable frauds. Then we had an outside Committee of Raiders, which assumed all mediums frauds (about as sensible as the Boston raiders), and after the mountains labored, a little mouse was born. It exposed a medium, whom I had exposed a year before in a daily paper.

The backing of these guardians is of itself suspicious—Bundy, Savage and a Harvard Professor. Pray what do these men know more than other men, that they should set themselves up as raiders, guardians, protectors, etc., to crush out anybody or any form of mediumship?

Many years of careful study have taught me:

1. That mediumship is not a matter of morality any more than music.

2. That the highest truths and most important facts come through persons of ordinary mentality and doubtful morality. The first direct proof I ever had of supermundane intelligence came through a person tabooed by society. Jewels are sometimes found with rough coating.

3. That mediums are often compelled to reflect the average conditions of their surroundings.

The man who pretends to knowledge he does not have, or to do that which he can not, is as much a fraud as any of the raided mediums, if guilty. What makes Rev. Savage any better than any other man? By wearing the prefix he claims deference for the "cloth" instead of the man. By the prefix the world understands that he claims special knowledge of the Infinite, and authority to represent Him, which is a fraudulent pretense, and he is hardly a fit judge or guardian for others.

It is a somewhat singular fact that instead of "crushing out," raids and prosecutions are often followed by extraordinary facts through the same or other mediums.

There are respectfulness as well as respectable frauds. Frauds in law, medicine, theology and business. I meet them daily. They are well-dressed, and move in the best circles, some of them. They attend churches, say prayers, pay the preacher, attempt to deceive and bribe Conscience (God), and rob the poor, the widow and the orphan, and still thank God that they are not as other men.

"Let him who is without sin cast the first stone." Let these raiders look into their own hearts and lives and see if there is an absolutely clean record there. If they are sinless, then let them get cart loads of boulders and whack away at the sinners. Till then they had better dry up.

Now as to the main point. There is, outside of Spiritualism and ordinary mediumship, abundant proof that spirits can make themselves visible and audible. The cases are so numerous that the man who denies writes himself an ignoramus. A case occurred in my house, prior to any knowledge of mediumship, which admits of no doubt. If once, then why not many times? If at all, there is a law and science. Then why not repeat without limit? What a sweet time these raiders will have in "crushing out" all materializing mediums, from the woman of Endor down to the present time. They do but beat the air, and strike their own wind-bags.

I don't know these raiders—don't want to know them. There is too much of "holier than thou," harpy about them to suit me. A little more modesty and knowledge would make them appear better in the eyes of sensible people.

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I have received a very marvelous spirit picture, by independent drawing, through the mediumship of Dr. Rogers. "Taking it all in all this is the most wonderful spiritual manifestation within my personal knowledge. Portraits, like those of Anderson, have been made before; but they were done through control of the medium's hand. Never before, I think, were pictures created of such large size and execution without the touch of any human hand."—A. A. HEALY, in "Religio-Philosophical Journal."

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- III. Mediumship (continued): Its Foundation, Development, Dangers and Advantages.
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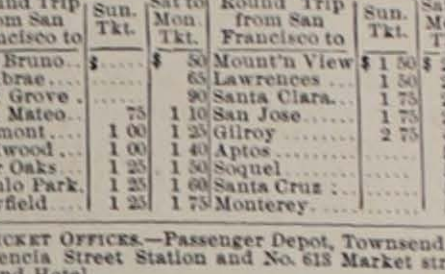
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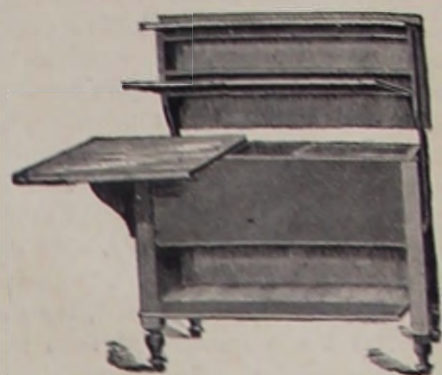
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